

**A DOVBLE
FORTRESSE
*Faith-Sacramental***

Or
Such a deduction of Faith
and Sacrament, as cannot be contreu-
ned, neither by diuine authority,
nor by humaine rea-
son.

**VVith a true discourse vpon holy
communications.**

By L. ROSCIO of PIEMONT.



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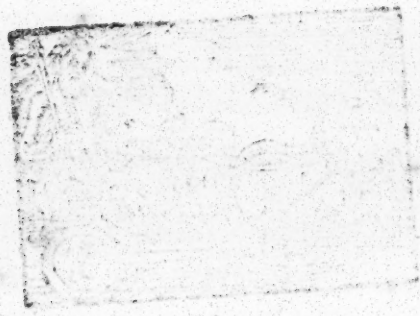
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Totherightho

norable, Sir Arthur Gray,
Lord Gray of VVilton, Knight of the
most noble order of the Garter,

T. P. wisheth increase of ho-
nor, with the fruiti-
on of all true
happines.



*Hereas ther
bappened of
late to bee
brought vn-
to my hands
a certaine
treatise entytuled, A Double
Fortresse of Fayth and of*

craments, beeing penned in
French by a godly zealous
man: I after aduise duly had,
seeing the booke necessarie to
be put in print, not onely for
that I understood it to bee a
Treatise verie substantiallie
setting out to a plaine viewe,
what is right Faith, & what
but a counterfeit faith or opi-
nion of men, and also expres-
sing the right vse of the Sacra-
ments, but also because I found
some necessary matters for all
Christians to practise, so han-
deled in this treatise, as in no o-
ther books I do remēber that

I

I haue seen the like (as who so
readeth it shal find) I thought
that I could not sufficiētly dis-
charge my dutie by printing
it in French, as first I did, vn-
lesse I procured the translati-
on therof, so as my cuntrymen
that vnderstād not the Frēch
might also be partakers herof
which thing I haue aduentu-
red the charges of. And now
knowing your Honour, as you
are a right good Warriour by
the iudgment of all, so to be a
true Champion professed in al
Christian causes, I am bold to
commit the p̄uociny or de-
fence

The Epistle Dedicatory.

*fence of this Fortresse unto
your honour, beseeching you
to accept it as willingly, as I
present it humblie and gladly
and that is all that I desire.*

**Your honours alwayes
ready at commaund.**

T. P.



A double Fortresse, of Faith,
and of the Sacraments :

With a true Discourse vppon
the holic Communications and
Conferences of Christians.



With very good will woulde I
(as most Writers vse to doo)
 studie to applie and set forth in
 the Tytle of this my small la-
 bour, some glorious argument,
 that might enrich and decke out
 the same, had not the feare of dooing wrong to
 the matter stayed my hand. Faith, and Sacra-
 ments, are so noble, and so excellent of them-
 selues, that in my opinion, there is no studie or
 industrie of man, be it neuer so great, that can
 deuise any adorning or enriching worthe the
 same. If a man should goe about to make them
 seeme more bright and notable, it may be, that
 he might by that meanes make them more ob-
 scure : obscure, I say, not in them selues which
 can not be darkened or made obscure, but in re-
 gard of vs, who could not afterward discerne
 them so clearely as before.

It shall suffice therefore that I go on directly, as well in the first as the second poynt, sincerely and simply to expresse that which I vnderstand touching these matters, in points that are not yet sufficiently made manifest vnto all men. ¶ Therefore I will take in hand to set downe the nature and propertie of them, that I may the better decypher out the partes and circumstances of them, which by experience I knowe, to my great grieve, to be yet unknowne vnto many. Yet first I will speake of the communications and reasonings which ought to be vsed, the better for to get the knowledge and vnderstanding of these things.

Two sorts
of insuffi-
ciencie in
Communi-
cation.

¶ We finde ordinarily two sorts of people that in their reasonings and publike conferences, doo make knowne vnto the hearers, euen against their willes, that they are not able to mainteyne their cause, although it be good, neyther can they by good proofes set downe the true estate and pure condition of Faith, and of the Sacraments: To some, this commeth by want of knowledge, and vnderstanding: for a man can not vtter with his mouth that which hee hath not receyued into his heart or spirit: some againe haue not vtterance to expresse and make manifest that which they knowe. Yet this is one and the same opinion that groweth in the thoughts of the people, concerning these two insufficiencie.

Two sundry
causes
of the same
opinion.

Now in matters tempozall, and such as concerne

terne this present worlde, (I meane in cases where doubts arise, that must be decyded by conference and common reason, or in a matter that must be tryed by arguments) these two euils are alike: and that rather in an vnmeasurable greatnesse and illfaoured foulennesse, then otherwise.

I am assured that the first of them, namely ignorance, is esteemed a very great and foule euill, in so much, as besides the testimony of many Writers that haue set forth how foule, filthy, and villanous a thing ignorance is, and how much harme it bringeth to mankind: the hideousnesse and discommoditie thereof, may easily be perceyued of any reasonable body. As for the second insufficiency or fault, albeit of the owne nature it be much a lesser euill than the first, and not so foule and filthy, yet by accident it becommeth as great an euill and as foule. What profit (I pray you) will there come to vs by knowledge, vnderstanding, and skill, if for want of making the same knowne, vnderstoode, and expessed, we lose the benefit that we should thereby enjoy? Truly, none at all. What honor or credit shall a man get by his wisdom, if his neighbours that dwell about him know not of his wisdom? None at all. This may well giue vs to vnderstand, that in such a case the knowledge, wisdom, & vnderstanding of men, serue them to no more ende, then if they wanted all knowledge, wisdom, & vnderstanding.

Let vs retorne a little, that we may be-
holde the argument and substance of this in a
spirituall regard, and concerning the world to
come: and thereon let vs fasten our eyes, to see
if the measure be there any whit changed, and
the fashion altered, touching the two euils a-
boue named. I tell you that it taketh almost
the same course: for albeit that naturally, that
is, in respect of the conscience of man, this last
is nothing, or verie little neere the deformitie
of the other, yet accidentally, that is, when
the question is about conference or disputation,
it receyueth almost the like quantitie and qua-
litie.

The science
of sciences.

ohn. 17. 3.

The science or knowledge which beyond
all comparison, yea, and beyond all possibilitie
of all humane imagination, doth surmount all
other sciences in excellency and commoditie
indeede, and which consequently is the most
precious, is, that by the illumination of the ho-
lye Spirit, we knowe our heauenly Father
the onely true G D D, and his Sonne whome
he hath sent, Iesus Christ, seeing that by such
knowledge we haue life euerlasting. But to
what end serueth this knowledge, if in confe-
rence there-about with our brethren or friends,
or in disputation against the aduersaries, we
are not able to make demonstration of the same,
in that we can not expresse the same according
as is conuenient.

I will not conferre thereabout, answereth
some,

Some, neyther will I dispute so about the matter : for, sayeth he, inasmuch as I haue the knowledge aboue named, and so consequently euertasting life; to what end should I any further labour and turmoyle my wits about points in Diuinitie :

O thou ignorant and senselesse body, knowe, and call to mind, that we must alwayes be ready to answer touching our faith and hope, and not only to answer, but also to vanquish so often as occasion shall be offered. Forget not how that we ought continually to exhort one another, to reprove and admonish one another, according to the diuersitie of gifts and graces which it hath pleased the Creator to graunt and distribute among vs. And this must we do, not only to roote out euill, but also to auoyde all occasion of offence. Concerning which matter, the Thessalonians are counsayled wholly to abstaine from it. Which thing also S. Iude setteth downe vnto vs vnder the forme of a garment defiled with the flesh. And assure your selfe, that there neuer was so great neede of these things, as is now in this last ende of the worlde, because that the vniuersall temptation, which must prooue euery man, is now ready, or at the least, it is very neare at hand : and besydes all that, the dayes and tymes are now euill.

The reason of all thys might moze largely be deliuered in sundry sorts, but for to auoyde

whereas conferences and disputations are necessarie.

1. Pet. 3. 15.
2. Tim. 3. 16
Tit. 1. 9.
Rom. 15. 14
1. Pet. 4. 10

Thess. 5. 22

Iudc. 23.

Apoc. 3. 10

Ephes. 5. 16

Rom. 12. 3.

tediousnesse, take this for sufficient, that such is the good pleasure of God. And to the ende that thou be not ouercurious in seeking, set before thine eyes alwayes, that a man must not presume to knowe aboue that which he ought to knowe, but that he be wise vnto sovernelte.

An inward
examina-
tion.

¶ Seeing then it is needfull to all men for to make manifest in themselves the Science of Sciences, which our heauenly Father hath by his vspeakeable goodnesse imprinted in our hearts, & sealed in the bottome of our thoughts, let vs take heede that we be well aduised in our selues, and to examine our selues whether we be sufficiently able to exercise this duety, or not. And if we be not able, let vs examine our selues, considering whether it be through impotencie, or through unablenesse otherwise: Impotencie I call that, when as for want of wileborne a man can not vse such exercise: the other Unablenesse, I call, when a man hath naturall wit and reason, and yet is not made apt, fit, or prepared for the same. And these are the two evils that I spoke of before.

A compa-
rison.

To handle and vse spirituall armour, is requisite, not only that a man be skilfull, but also that he be apt and meete thereto, ioyning aptnes with skill. As likewise in handling and bearing bodily armour, it is not only requisite that a man be strong, but also that he be nimble and quicke, ioyning to his nimblenesse, strength. And this doo I set downe, not as though it were

a matter vnknowne, for, it is knowne of the most part : but I haue done it, because that for want of due and continuall meditation heereon, men commonly neglect their dueties.

¶ Are we holden and hindered by the first euill, which is Ignorance? let vs make our humble requests earnestly to him that is the euerliuing teacher, that it would please him to instruct vs : let vs diligently search the holie Scriptures : let vs harken diligently and heedfully vnto faithfull Preachings : for, by these three meanes, is gotten true vnderstanding. Iam. I. 5.
John. 5. 39.
Luc. 10. 16.

But heere some other will say, See what goodly newes heere be ! Is it not the duty of euery Christian, to apply himselfe vnto these three exercises?

Very well then friend. I will tell you, that so much the more as a man feeleth himselfe vnperfect (you knowe of what imperfection I speake) so much the more carefully ought he to apply himselfe to the three endeouours aforesaid: and a man must not thinke it sufficient for him to learne wisdom in great, and so to be all one that he take no regard of the order of the parts of wisdom; for a man may conceiue the summe and meaning thereof in some sort : but may be deceyued yet in bringing order, parting, and diuiding it into partes, and placing euery one in his place and order, to doo his office in the memorie, by that meane to prepare and make himselfe more apt and able to commune or conferre.

And

1. Ioh. 2. 21.

And albeit this would not suffice, yet should I deserue no contradiction, for the case so standeth, that they which haue vnderstanding and knowledge of the true wisdom, haue yet neede and ought to bee admonished of their dueties.

2. Pet. 1. 12.

13.

Moreouer, euen those that besides they haue familiar knowledge of the diuine wisdom, are also fully groundd therein, yet haue they neede of admonition: otherwise should the Apostles many times haue sent their doctrines and instructions to such, as might well haue bene without them, and so should haue written in vayne. Besydes all this, we must one spiritually helpe another, so that, if there be any stonie heart, such as the holy Prophet Ezechiel speaketh of, Chapter 11. 19. and 36. 26. it may be made more gentle and pliant into a fleshy heart.

Suppose that at this present these allegations can be of no force: yet hast thou any thing that thou canst say agaynst me, eyther priuily, or otherwise? no, thou canst yet say nothing. Yet indeede it is so, that at this present time we haue extream neede that some body would come aland to waken our sleepe and lazie spirits, and would do, as men vse to spurre dull Horses with sharpe spurres, so that we might be pricked within our breasts with a most sharpe pricking, following the three foresayde holye exercises: that they might serue vs as

a preseruatiue against popson, or as armour
against the Deuill, who goeth about vs dayly,
as a roaring Lyon, seeking whome he may
deuoure. 1. Pet. 5. 8.

CIf there be any other euill that hurteth
vs, let vs vse another remedie: yet that must
euer be without condemning the three reme-
dies afoze mentioned: but let vs apply our
selues vnto them without ceassing, if so it be
possible for vs, and let vs holde them in most
greate reuerence: seeing that without them
our Religion can be nothing woorth. And
this other remedie is, that wee endeouour our
selues, as much as we may, to haue continuall
practise one with another, touching Faith, and
the Sacraments: which are the chiefe and
principall instruments of saluation, which must
be handled in such exercises.

And to what ende is this: That in vsing
communication together, and conferring our
opinions vppon those matters priuately and
in secret, with care and diligence, whither
it be by conference or disputation, we may be
able to conferr and dispute publikely and o-
penly, when neede require.

But let not vs be ouercurious in obseruing
whether wee haue eloquent and fyne tongues
or not, but let vs vse them in good matters,
and make good account of them, although
they bee but homely, and of no fyne and rea-
dy utterance, so as they speache bee simple,
pure

John.7.24.

pure and sound. Let vs meditate well within our selues of this little pretty lesson, which is set vs downe in S. Iohn, to weete, that we must not iudge according to the outward shewe, but with a right iudgement. And we must note also heereby, that we ought to seeke not only our companions, and those that be of the like estate that we be, whether it be high or lowe, but wee must apply our selues to all sorts of people and of nations, as neere as we can. (There should therefore not be aboue two or thye or fewe moe togither priuate, for to auoyde trouble and disturbance.)

He that is of great power should admit to him in that exercise him that is of small power. They that be esteemed learned, should receyue those that are holden to be ignozant. Considering well againe, and againe, that they may not seeke after high matters, but apply themselves vnto base things of the world, remembryng that there is no acception of persons with God.

Rom.12.16.

Deut.10.17.

2.Chr.19.7.

Iob.34.19.

Act.10.34.

Rom.2.11.

Gal.2.6.

Ephes.6.9.

Colos.3.25.

¶ Let vs put the case, that the knowledge of Faith and of the Sacraments might be exercised in ten points: if there be now another that can properly effect the exercise thereof in nine of those points only, and some other but in one, and one is apter one way, the other another way, they both haue neede the one of the other: and can you tell wherefoze? Like as he that transgresseth one of the Commaundements of the Lawe, is made transgressoz of the whole Lawe,

euen

euē so he that is vnperfect in one of the poynts of exercise aboue set downe, is made vnperfect in that whole exercise. And example sheweth many times, that it is sufficient to haue one onely part in a body or any matter, for to make the whole be lost.

It is then greatly necessary for to haue communication and conference together, touching Faith and the Sacraments, as hath beene sayd before. But if we will haue that, we must first hunt away from vs these two coulin germanes, namely, pride, and arrogance, which do no lesse hurt in this case, then couetousnesse and ambition do in other cases: for by meanes of pride, he that is set on high, doth make little account of him that is set in a baser place, and the superiour thinke skorne of the inferiour: for they that are in great account thinke that they should debase themselves and stayne their credit, if they should be so base minded (as they esteeme it) for to haue any familiaritie with the poore and simple: and through arrogance, those that are once perswaded, that they haue a quicke and readie wit, will not vouchsafe to conferre with those that seeme any way to haue dull & hard wits, giuing them to vnderstand, that their delicate eare could not take delight at the speeches of such people. Through arrogancy also those that haue spent much time in studie, and yet haue no pleasure nor good will to teach other, except by teaching they might also learne some new thing, these do
perswade

The cause
of pride and
arrogancy.

Mach. 11. 29

Iohn. 17. 2.

Hebr. 28.

Rom. 7. 24.

perswade themselves, that they should but beate the water in conferring or disputing with or agaynst those which haue not handled booke, for that they thinke that they could learne nothing at theyr mouth, and for this cause do they let them alone, and absent themselves from them. Which two foule faultes or villanies filthy and stinking, to wit, pride, and arrogance, do specially flowe from the infection and corruption of a festered soare, namely, inconsiderate negligence, not regarding how that the Sonne of God himselfe is gentle and lowly of heart, albeit that he hath power ouer all flesh, and that all things are put in subiection vnder his feete. The Apostle Saint Paule, who was a most excellent messenger of Christ, and a noble Champion, sayde: O wretch that I am! who shall deliuer me from this body of death. And in very truth, if thys so pitifull lamentation of this so worthe and notable a person were well waighed in an equall ballance, these two hideous vices could not so much as giue a little twitch vnto the weight thereof.

But to returne to our matter, we see by example too commonly, that as well pride, as arrogancy, engendreth disdayne: disdayne by hys dangerous propertie breaketh societies, stoppeth the passages that should be from one to another: by meanes whereof it commeth to passe often tymes, that such as are holden in estimation, are yet still vnable, for that they

Note.

dis

did not vouchsafe to proue the abilitie of them
that were in small estimation.

But O thou noble man, holde not in this
poynt euen the labourer for an vnworthy man,
for the Angell of God hath not disdayned
Sheepheards. Thou that art rich, disdayne

Luc. 2. 10.

II. 12.

not the poore: for Saint James sayeth, Chap-
ter 2. verses 1. 2. 3. 4. that it is a partialitie
verie displeasent vnto the Lord. Thou that art
olde, thinke not that an olde man is vncapable,

for Timothie was from his youth a most ex-
cellent Minister of the Word of God. You

1. Tim. 4. 12.

that be Schollers, iudge not the Souldoyers
to bee alltogether ignorant, for there were
Souldoyers that went to fynde Saint Iohn
Baptist, to be instructed by hym. You that be

Luc. 3. 14.

Men, thinke Women not to be vtterly vnus-
ficient, for some of them haue per nowe pro-
phesied: the foure Daughters of Phillip the
Euangelist doo testifie the same. Also, Pris-
cilla, the Wife of Aquila, doth beare good

Act. 21. 9.

Ibid. 18. 24.

25. 26.

witnesse heereof, who with her Husband, in-
structed Apollo of Alexandria, declaring vnto
hym the way of saluation. To be brieft, let no

man throngh disdayne seeke to hinder familiar
conference, when as we haue neede to exercise
our selues in the mysteries of that know-
ledge, which is euerlasting life. Let there be

no disdayne, neyther in respect of the de-
gree, nor regarding the condicion, nor age,
nor in regard of the estate, nor of the sexe, nor

in

**I generall
duty.**

Luc. 3. 21.

Rom. 8. 14.

in respect of any like thing whatsoeuer it bee. But let vs seeke to know who they be that haue most godlynes, and who haue most profited in godly instructions, and spirituall discipline, for to ioyne our selues vnto them, when the question is about erecuting any holy reasoning or disputation, for the ende aforesayd, contenting our selues with viewing the matter without looking after the fashion. And that we may the better and more couragiously busie our selues in this heauenly and Angelicall merchandise, let vs dayly call to mind that thole are the brothers of Christ which heare the word of God, and put the same in practise. Which sentence may well and fitly agree with that of the Romanes, namely, that all they that are led by the Spirit of God, are the children of God.

¶ That the two evils that we haue set downe, come to passe oueroften, and doo vnmeasurable hurt to the Christians, when they giue themselves to those wholesome exercises heere aboue mentioned, is euen a plant rooted in our minds, hindering our memorie, so as otherwhiles I haue seene some on our side, not only the simple and ignorant, but also of the wiser and more skillfull sort, could not be able to put to silence the aduersaries that were learned and subtile, which haue defyed them in conference and disputation.

These aduersaries for to prooue that iustification is not by faith only, but also by workes

besides

besides some authorities of holy Scripture, which they brought and wrested for their purpose, did propose also this thing, which in deede is a most true proposition, namely, that we stand in neede of nothing else but to be saued. Then would they bring in, that if works were vnecessary for saluation, it were but lost labour to do them: yea, and that God should be vnjust in willing vs to an action that should serue vs to no purpose. And for to auouch their opinion, they stuffed in a deale of Sophistry, which because I would not be tedious, I will omitte.

Declaratio
on of an in-
conueniēce.

Those on our side not discerning whither faith might be without works or not, or (if they knew so much) not well considering the same, being on the contrary part bleared with the cauils that on the contrary part were fraudulently set against them, which at the first seemed to be sound and sure arguments, could not finde the true meane by which they might easily haue confounded their enymies. And in the ende the combat ceased, the standers by, not knowing to say which of them was the conqueror.

Now, if such imperfection (I speake of those on our side) proceeded of impotencie or vnable-nesse, that is to say, of want of wisdom, or want of aptnesse, I can not tell: neyther do I knowe whither such an inconuenience arose of that they were ignorant in this point, or that they were not proper and fit for such a disputation. Therefore sayd I, that they vnderstood not whither a
man

man might haue faith without works, or not :
 or else that they did not well consider of the
 matter. But forasmuch as some esteeme, that
 not to take aduilement of any thing is a kinde
 of ignorance, and so consequently, not to haue
 knowledge and not to be aduised, should be one
 and the same euill : yet I say that although the
 aforesayd men had vnderstanding of the former
 poynt, and might be aduised of the same, yet
 perhaps, they were not readie to finde out a
 meane for to make the same apparent, because
 their minde and spirit was not fit and prepared
 for the same. And that which moueth me so to
 speake, is, because that in the number of those
 that make profession of Christian Religion,
 there be many very farre from sufficient wise-
 dome, which thorough too much simplenesse,
 then when they be reasoned withall, cannot
 shewe the truth of that which they beleue tou-
 ching the number of Sacraments. For behold,
 they haue planted in their hearts, and keepe
 printed in their vnderstanding, that there be but
 two; and yet can they not maynteyne by any
 auayleable proofes, that there are no mo but so
 many. Out alas ! how many hinderances doth
 olde Adam bring, who is bozne with vs, when
 we are bozne, and holdeth firme possession with
 vs, not only in our members, but also in our sen-
 ses and vnderstanding, occupying as well the in-
 ward as the outward :

**This im-
 perfection
 is common
 among
 Christians.**

¶ Go to, let vs examine this kinde of defalters,

and

and let vs consider by what way they take their course. Indeebe they haue more then one path, yea more then two, by which they may passe, the which a man might learne without any great difficultie, if he tooke pleasure to conferre and dispute with them oftentimes priuately, that he might by that meane be able to mainteyne the same in conferences & disputations publikely. But to speake truly, the cause whereof these for the most part do arise, is, for that we do not sufficiently contemplate in spectall, that which we name in generall: or else because we do not perceiue that the specialtie of a thing hath the generalitie of the name. That is, to speake according to the Logicians, because we do not discern genus from species, nor species from genus, comprising the same in our understandings, darkening our selues in our speculations, rather then otherwise, by vsing ouerthwart and vndirect wayes. This also happeneth, that oftentimes we knowe not all the proprietic and nature of that which we hold.

Causes of
the sayde
hinderance.

By what mishap commeth this to passe: by meanes that we stay long about circumstances, whereas we should runne straight to the substance: yea, we stand much about the accidents, when as we should go to the nature of the thing, lingering about the forme, whereas we should runne to the matter: standing much vpon the name, in stead of going straight to the thing named: stand vpon the signe, in stead of flying to the

the thing signified, wherefore it were a wise and holy worke to open the eyes at the view of these so noysome incidents, for to auoyde them.

A brieft
definition
proper,
sound, and
naturall, of
Faith and of
Sacrament
in generall
as they are
taken.

F Sacrament, and Faith, generally as they are taken in spirituall matters, may quickly and naturally be defined in a brieft manner, both properly and soundly. For if we regard it in generall, what is faith? it is a trust or sure confidence. What is a Sacrament? it is a sacred or hallowed signe. Now this confidence and this sacred signe can not rightly be expessed, except they be first distinguished, that is, diuided in the severall species or kinds, for these are generall names: yea generall, although they be not indifferent. y or temporally taken, but are taken in some spirituall nearenes, or within the limits of Gods word only.

On the other side, we must stretch as it were the strings of our inward eyes, for to take heede vnto the definitions of these two poynts, to wit, confidence and a sacred signe, in speaking of Faith and of Sacrament: howbeit, in the holy Scriptures we finde them not at large defined: And aboue all, we must well weigh the word Sacrament, forasmuch as the sayd volume, the Byble, doth not conceyne the same: at the least, we can not fynde it there in such signification as we take it.

Note.

Whereouer, for to bring vnto good purpose, and make our speech auayleable, wee must keepe in remembrance (I speake to the vnclearned)

ned) that if wee will stretch out the word as farre as the signification, it must be enlarged or extended to the definition thereof.

A man might heere object vnto mee that which some men hauing heard me vppon this point, haue objected, namely, why I would take vppon me to defyne fayth, seeing it is founde alreadye defyned in the Gospell: and further, wherefore I denye the definition thereof to be found. The aunswere would be somewhat long, if I should set downe in writing all the particulars: But see what answere I make.

God be thanked, I am not ignorant how that in the Epistle to the Hebrewes it is sayde, Faith is the foundation of things that are hoped for: an euidence of that which is not seene: but heerevnto I would rather giue the title of description, than of definition, for heere is rather set downe the proprietie of faith, than the nature thereof: and I am assured that any that is but of a meane iudgement, would consent to me heerein.

If I should say, that God is the creator, gouernour and preseruer of the whole world, I do not heerein make any definition of him, but only do describe him: I heerein only speake of his properties, and not of his being. The like would be, if I should say, that man is a creature that commonly speaketh and laugheth. Wherefore, I will not take vppon mee to open

Compare
song.

the properties of faith, (seeing that in the same Epistle they be already open enough, beeing also there manifested with so many euident examples) except peraduenture occasion offereth me to amplifie or diuide the same. But I will endeavour my selfe to shewe the same briesely, vnfolding the nature thereof by definition: and this will I do, not following the fantasies of mine owne hwayne, but wholly ruling my selfe according to that which I can iudge by both the Testaments, and according to that which I can drawe out of them.

Afterward, it shall not be impertinent for me to take in hand for to open that which ought necessarily to be vnderstoode touching the Sacraments, as well in their owne naturcs, as in their owne properties. Yet notwithstanding, forasmuch as Faith, and Sacraments, are two great and high poynts, I will set each of them downe in a particular treatise: To which purpose, I would wholly limit this my present discourse, were it not that I had one other matter to meddle with the same, for the commoditie of such as erre, in that they haue not ready wits to discern, nor sufficient skill to withstand the cunning shiftes that the enemies and wicked minded haue, to couer falsehood withall, or for that they did well aduise themselves.

There be such as will not refuse to discourse vpon any sentence in Diuinity with euery one that will offer himselfe, and so will continue in

their

their reasoning. And this is a thing that can not be done with committing of sinne. Sinne : yea and a greater sinne then many take it to be.

¶ Are we not forbidden by the word of God, Math. 7. 6.
for to giue that which is holy vnto Dogs, and to
cast pearles before Swine : The wise King
 Salomon, doth not he forbid vs to repproue a Prou. 9. 8.
 mocker : Is it not sayd in Daniel, that all the Dan. 12. 10.
 wicked shal vnderstand nothing : Let vs marke
 well who they be that cut or diuide, or seeme to
 cut or diuide any text of the Scripture in our
 company, whether it be in reasoning by natural
 conference, or in disputation according to arte.
 Let vs take good heed to those that would haue
 vs to expound or handle some places of the holy
 Scripture. All haue not one purpose, neyther do
 they all meane well. Some do it for sport and
 pastime, and not for a desire that they haue to
 glorify God, nor to edify their neighbour. Some
 other againe, because they would haue matter
 to scoffe at, begin reasoning, that they might
 intangle him with whome they reason, and so
 mocke him. Others there be that enterprise the
 same, making semblance of hauing great skill,
 only because they would make the hearers be-
 leeuē that they were great champions : which
 thing they euidently declare by their chollerike
 chafing, when as any doth withstand them. But
 these are so farre from being good Champions,
 that they deserue not to be called meane Soul-
 dyers, for they haue more fondnesse then force,

Note well

and more rage than valour.

Many also there be that seeme to busie themselves in such matters, because they would instruct others, or be instructed by others, hauing a shadow and colour of good will, but it is for neyther of the foresayd ends, neyther haue they any such good meaning as they seeme outwardly for to haue.

Why then do they runne hitherto so speedily? what maketh them so hastie about the matter? It is rather to carpe and finde fault with, then to teach and instruct: rather to tempt or to suborue other, then for to learne: rather for enuy, than for loue: rather vpon some sodayne passion, then for any good affection.

Leaue off, leaue off to meddle with matters of the Gospell with such kinde of folke: leaue it in time. You are giuen to vnderstand, that the beginning of knowledge, is the feare of the Lord: and that there be but fewe chosen, though many be called.

Leaue also to haue to doe with those, that being impatient, or hate studie and labour, or lead by light and rash affection (whereas they should haue a stablished Zeale possesse them) will abyde at godly exercises no longer than they thinke good. They are content to enter into reasoning about diuine matters, but they would quickly make an ende: so as if a man keepe them some-what long, in expounding the matter that he hath in hand, they are weary, and

easily

easily growe to be angry with them that willingly take paynes to instructe them. They would that in lesse then a quarter of an houre a man shoulde sette them downe all the holy Scripture in tenne woordes, at their tenne fingers ends. Whereby it appeareth, that outwardly they are deuout and Religious, but inwardly they are but those Dogs, to whome we must take heede, as wee are admonished by the everlasting word of God: and touching which, the sayd word telleth vs, that they shall not enter into the holy Citie. Phil. 3. 2.
Apoc. 22. 19

Some bad fellow also is now and then so hardy and presumptuous, as to meddle with reasoning vpon Christian matter, and to set hymselfe agaynst them in mouing altercations, for to giue them the bzaue, because they could not (sayth he) shew by expresse words out of the holy Scriptures, that a faith either lawfull or counterfeyt is vnderstood in certayne places by him alleaged, which he hath picked out for his purpose. And sometimes are scene but yll fauoured glosses, which in one and the same poynt are both against the Papists, and against the Protestants. For albeit they are contrary vnto the other, saying, that there is merit in vs, the reward abiding in Paradise, yet will they not agree vnto the Papists, to say that the same merit commeth by works. They say that wee merit (O blasphemers & contemners of y diuine Maiesty) inasmuch as we do this honoz to God, for

for to beleue his promises, and to put our trust in him.

Fly all these chanelles and other like, if by chaunce or misadventure they happen to come neere you: flye them as the pestilence, or as popson. Their heart is double and peruerse. Their throte is (as sayd the Psalmist) an open sepulchre. They seeke for nothing but to get the victorie, in any sort howsoever it be, not regarding the glory of the Lord, so as in cauilling and sophistry they may get honoz to themselves: flye them as Vipers and Scorpions. Are wee not moreover warned to shunne the vaine disputations of men that be of corrupt iudgement, and voyde of the truth? Many times their manner of arguing seemeth so elegant, and pitchie, that it ouerturneth the heart of him that is rather an ydiot than a warie and wise man, notwithstanding that otherwise he be faithfull and a good liuer. Reade the holy Prouerbes, and marke, that he hath not in vaine witten this, A wicked man seduceth his neighbour.

Yet of one thing I would aduise you: that is, as in some respect you are not to reply against the speech of such people, nay in one respect you ought to get you out of their company; yet in another respect it is meete that you reply against them: that is, when as the hearers, not discerning their sinister and peruerse purpose, but thinking that they say true, should thinke that your ignorance, or want of discerning their er-

rour,

Psal. 5. 10.

Rom. 3. 13.

Tim. 6. 5.

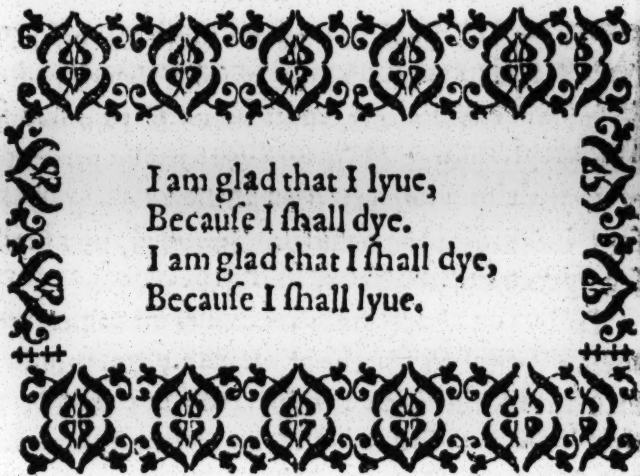
Pro. 16. 29.

Note.

your, made you hold your peace, & to giue place.
 For which consideration (as also for other like)
 it must not be forgotten that circumspectnes,
 and a considerate care be had and vſed. Which
 circumspectnes is likewise requisite, when we
 are in the company of ſuch as be neyther whot
 nor cold, but lukewarme. I meane that luke-
 warmenes which hapneth in ſome that are ſo
 full of ſpiritual ſoode, although they haue ſcarce
 euer taſted thereof: and to them came that fa-
 mine whereof Amos the Prophet ſpeaketh, Amos. 8. 11.
 namely, a famine of the Word of God, yet they
 could not feele the ſame. Which men percey-
 uing in ſome ſort their miſdemeanor, are ſome-
 time deſirous to be rid thereof: but that they
 would haue come to paſſe by chaunce of ſome
 ſtrange wonder, as it happened vnto Balaam Numb. 22.
 the ſonne of Beor. For vndoubtedly, beſydes
 that it were better for them to be cold in reſpect
 of themſelues, as the holy Reuelation teacheth
 vs, they alſo do more endanger the whole com- Apo. 3. 15. 16
 panie. For being lukewarme, they might eaſily
 be taken to be whot of ſuch as are not, quicke of
 diſcerning, nor very ready witted, and by this
 meane they may ouerthrowe their conſciences
 that are not well eſtabliſhed. So could they not
 do if they were cold, by reaſon the difference be-
 tweene coldnes and heate is ſo manifeſt, that
 who ſo is (be it neuer ſo little) of any percey-
 uance, may eaſily diſcerne the ſame.

But now let vs come vnto the matter that
 we

we first spake of, which is the principall matter,
namely Faith, and the Sacraments. But first,
let vs deale touching Faith.



I am glad that I lyue,
Because I shall dye.
I am glad that I shall dye,
Because I shall lyue.



A Treatise of Faith.



WE will not heere stand to discusse how many sortes of faith there be, for that is already spoken of in another place. We will only make mention of that faith which is the substance of this present Treatise: the definition whereof, you shall see by and by.

We say therefore, that the faith which we meane heere to speake of, is the true, proper, direct, certaine and lawfull trust or confidence that leadeth to saluation. Upon which, we neede not spend much time, seeing that none (as I thinke) will gaynsay the same. At the least, I knowe by long experience, that it is not so hard to attayne vnto, and to expresse the manner or kind thereof, as it is to search out and to make manifest the nature thereof: and if we should now proceede directly to the definition thereof, we thinke it would not be amisse.

what manner of faith is heere spoken of.

Some say thus, Faith is a firme assurance in God: Other change this word Assurance, into Confidence. Some adde this word Entire, saying: Faith is a firme and entire confidence in God. Many say thus, Faith is the whole confidence in G D D, grounded vpon hys promises. And thys last definition,

Common definitions of faith.

is

is as it were complete, for it hath almost all that the parts : wherefore it will be good to marke what it wanteth.

Example.

There be some, that so long as they enjoy this prosperitie, do testifie that they put all their confidence in God, saying, he hath certainly and assuredly promised vs all these and those things, which none but he could truly promise vs, and therefore we must neuer looke for ayde of any other, but of him : but when tribulation and aduersitie commeth to molest them, then they rage against God, and begin to blaspheme, and thus he falleth commeth to passe, because the confidence that they had in God, was not ioyned with a true Zeale, but only with a fickle affection. On the contrary part, there be some, who falling into aduersitie, do straight way set all their trust and confidence in God, calling to remembrance both him and his promises, but as soone as it is fairer weather, and well with them againe, they forget both God and his promises : the reason is, for that they were but affectioned a little, and not rightly Zealous.

Whereby we see that the word Zeale, ought to be adioyned to the former definition. And for as much as we must not be Zealous at random, or rashly : but contrariwise, we must certayne knowe both how he will, and how he can fulfill his promise to vs, therefore our Zeale must be according to knowledge. Can we not finde this by humane reason : we must then by authoritie with

of the holy Scriptures, learne to hold the same without doubt: for in the Epistle to the Ro-

Rom. 10. 2.

maynes, Zeale without knowledge is blamed. This knowledge is not only gotten by reading that which is conteyned in the holy Scriptures, but also by beholding and admyring at the wonderful works of God, as the order of the Stars in heauen, the growing plants on the earth, and all other creatures comprised both in land, sea, and ayre, in whome, is liuely set forth the workshines of the Lord of all, more liuelier, then can the face of man be set out in a most cleere, neate, and fine looking glasse.

Wherevpon we must conclude, that these two articles or points, Zeale, and Knowledge, must be added to the definition of Faith aforesayd.

Therefore wee must say thus, Faith is our whole trust in God, grounded vppon his promises with Zeale and Knowledge. See heere how a man may properly and fully desyne the right of faith of saluation.

The proper and perfect definition of true faith of saluation

We are not ignozant, that some others like rather to desyne it otherwise, and chiefly many on this sort. Faith is an entire confidence in God grounded vppon his promises, with assurance that he will fulfill the same. But take it for a certainty, that this assurance can not otherwise be gotten, but by the knowledge aforesayd: except a man would take it inconsiderately, and at aduenture, which could not be without great danger, for it would be like to decay

decay eyther in long and quiet peace and restholp
or else in long and sharpe afflictions : for not
the one of these, a man doth easily suffer himselfe
selve to be brought to impatience, and in the count
other, he will easily be forgetfull. holy

Practise in
iustification

¶ Nowe we haue sufficiently spoken of this
definition, let vs heereafter go on to speak haue
of the practise of faith in the poynt of iustification
cation : which practise is the mistresse, and
doth beare the sway in this behalfe : wherefore need
to the matter. This practise will defend vs place
adoorne vs, and prouide for vs in such a sort
that being well assured, and of good courage, w
shall driue backe, debarre, and beate away th
enemy in his skirmishes and assaults. who

Gen. 15. 6.

Habac. 2. 4.

Esay. 28. 16.

Psal. 14. 2.

4. 53. 2. 4.

¶ I say not, that when the question is of praies o
uing, that we be iustified by faith, and not by t
wrokes, but it is well done to alleage, that
Abraham was iustified, in that he beleeueth
God, That the iust doth liue by faith, That ha
which beleueth in God, shall not be confounded
ded, That there is none that doth good, no
one, and such like places : setting downe al
the happines expessed in the 32. Psalm one
namely this, Happy are they whose vnrighte
ousnes are forgiven, and whose sinnes are co
uered : Happy is he to whome the Lord doth
not impute sinne, For these are indeede axioma
of most great authoritie, and such as can not
reuoked, inasmuch as vndoubtedly the hol
Ghost hath vttered them by the mouth of ho
ly

holy Prophets. But for all this, because they be
 not very easy to mainteine against the craft of
 those that oppose themselves against them, I
 haue such as be not profoundly seene in the
 holy Scriptures, to choole them some authori-
 ties out of the new Testament: and yet not to
 haue in the lesse reuerence those of the first Te-
 stament: which a man should haue at his fingers
 end, that he may by them strengthen others, if
 neede so require. And it will suffice to get some
 places out of S. Paule, wherewith we may ar-
 moure & store our selues against the chiefe & most
 wrong assaults that may be brought against vs.
 I speake this contrary to the opinion of some,
 who thinke it not sufficient to bring the authori-
 ties of one Author only, but of many: to the end
 (say they) that what so wanteth in one, may be
 found in another: or because, that which is ob-
 scure in one place, may be seene more manifest
 in another. These do not beleue, that one alone
 though he be a Prophet or an Apostle, hath suf-
 ficient wherewith to make vs strong & stable a-
 gainst the gainers; or that whatsoever such
 one hath, may easily & fitly be applied against
 him, except he hath some other help, and they like
 to ioyne testimonies of the new testament, with
 them of the old. Therefore, before we passe any
 further, I will set them downe more fully the
 sufficiency of the foresaid Apostle, the which we
 might better speake of somewhat too much, than
 too little, if we should vse comparisons betwixt
 that

An admoni-
 tion for
 the igno-
 rant.

The opin-
 ion of
 some.

that and other authorities of holy Scriptures. And I hope, that finding themselves satisfied ver-
once, they will not (as a man would) cast an eye
looke on me, for that I in such a case do aduise
the vnlearned to build wholly their principall
fort vpon the sayd Apostle, reposing themselves
vpon him.

A confuta-
tion of the
foresayd o-
pinion.

¶ First of all, notwithstanding that the Pro-
phets haue with their spirituall armour sough-
to mainteine true Religion, yet do we not find
that they haue set downe such particuler notes
touching faith and works, as S. Paul hath, and yet
yet haue they not bin contrary to him. And thinke
may we iudge, because he hath better diuided
and handled this matter then they, who haue set
their enemies rather Atheists and Idolaters
than other, as the Psalmist giueth vs in that b-
halfe well to vnderstand. Moreouer, because we
see that in these last times the ministers of S. one
than ware euery day more subtile and crafty
then befoze time; inuenting still newe wyses
should we not rather seeke for ayde at the hand
of such as are experienced with their deceits
lately found out, and such as haue fought again
those deceptes, than others? This matter is easie
for him to iudge that will. Let vs also note, that
as for mysteries, oracles, and secret decrees,
knewe the profunditie or deapth of them. And
shew or tell you of (sayeth he) wisdom among
the perfect: not the wisdom of this world,
of the Princes of this world, which perish: but

Psal. 14. 1.

53. 1. 10. 13.

97. 7. 115. 2.

4. 5. 6. 7.

2. Cor. 10.

II.

Hebr. 1. 2.

1. Pet. 1. 20.

1. Cor. 2. 6.

7.

we shew vnto you the wisdom of God in a hidden
mysterie. And notwithstanding hee is pro-
found in wisdom, let vs marke how he hath in-
deuoured to deliuer vs a doctrine that is easie,
yea the most easie that can be, applying it to our
capacitie, vsing but a homely style, common
phrases, vsual tearmes, and a familiar method,
because euery one might thereby be instructed.

And if in holy scriptures God hath left vs a-
my thinges hard to bee vnderstoode, as no doubt
there be some such places (for S. Peter witnes-
seth so) that are not in principall points concer-
ning our saluation. And that which causeth the
obscurity is a more deep method and more hau-
ty style then is vsuall in such a matter: which a
man may better perceiue by the reading of the
greek text than by the other translations: how-
beit some say, that the course and fashion is all
one.

Moreover, the great number of languages
wherewith S. Paule was adorned, sheweth to
vs evidently that he was indewed with abun-
dance of knowledge, and skilful in artes, & pro-
pertie of which is to giue light one to another:
Also the histories which hee had read, studied, &
viewed (that we may still go forward with our
purpose, which is to speake of faith) may suffi-
ciently assure vs, that he is able enough to handle
this matter: yea, if there were but his epistle to
the Romanes for to perswade vs.

Furthermore, if we wil be yet more certaine

D

of

1. Pet. 3. 16

1. Cor. 14.

18.

Rom. 1. 17

3. 10. 11. 12.

4. 3. 6. 7. &c

of his most greate and most sound faithfulness his instructions : let vs looke vpon his care and diligence toward Christians : his care say I, his diligence that were not small nor meane, appeareth in that he had his eie as well vpon the Apostles themselves, as vpon other. Let vs measure these things in him, if we can. Let vs also measure his Zeale by his prayers and exhortations, by his paines and trauel, by his torments which he suffered, and by perills of death which he aduentured his life vnto. Which Zeale of being most seruent & ioined with most certain knowledge, dooth warrant vs, that concerning his doctrine he hath not onely deliuered it in a faithfulness, but also in al perfection: let vs measure this if we can.

Furthermore, the sonne of God, after that he had reconciled vs to his father, & after hee was glorified, spake vnto him & conferred with him euen with his owne mouth from heauen, and did not onely call him by his proper name particularly, who then was Saul and afterward Paul, but also named himselfe by his own proper name, who was, is, and shal be Iesus.

There is yet one thing wherof curious hearers sometimes reason, asking whether S. Paul had skill in logicke, or no, seeing he could in his arguments & disputations, place & frame his propositions both the maior, and the minor. But that is manifest enough by his argument. He saith vnto the Romans, The same spirit be ar-

Gal. 2. 11.

1. Cor. 4. 10.

11. 12. 13. 15.

32

2. Cor. 11.

24. 25. &c.

2. Thes. 3. 8.

Act. 14. 19

Rom 9. 2

Pl

153

97

14.

Act. 9. 4. 5. 6

H.

1.1

2.1

beareth witness vnto our spirit, that we are the
 Rom. 8. 16
 sonnes: and if wee be sons, then are we heires.
 Also he saith, How shall they call on him on
 ibid. 10. 14.
 whom they haue not beleueed: And how shall
 14.
 they beleue on him of whome they haue not
 heard: And how shall they heare without a prea-
 cher: And how shall a man preach, except he be
 sent. And anon after hee saith, At this time
 there is a remnant according to the election of
 Ibid. 11. 5.
 grace: and if it be by grace, then is it not works
 otherwise grace is no more grace: but if it bee
 through works, then is it no more grace: other-
 wise workes were no more workes. And to the
 Cor. 5. 13.
 Cor. 5. 13.
 from y dead, then Christ is not risen againe:
 and if Christ be not risen, then is our preaching
 vaine. Now when wee heare him arguing
 in this fashion we may wel perswade ourselues
 that truly, that he was a good logician, al-
 beit that at the first shew his sillogismes bee not
 fashioned like those of our Logicians.
 There be some that say, the holy scripture is
 not logicke. But those are such as are not
 good Logicians, or that haue no skill therein at
 all. To say that the holy Scripture vseth no
 logicke, is vntue, for it doth vse logicke, and
 that in many places and sundry sortes. And it is
 the onely sure way for to discerne trueth from
 falsehood, a certaine matter from a doubtfull, for
 vse logicall arguments.

But to returne againe to our matter, and to

follow on the path we began, we might see here that our Apostle was not ignorant in astronomy, logic, Philosophy, Poetrie, Rhetorick, and other like sciences, for to make more apparant by spirit the simple and ignorant the sufficiency that let them had rather above than beneath other. But by the cause these things doo not make greatly to the purpose of that which hath before bene said, let them passe, because we would not digresse farre from our purpose.

¶ Our counsell therefore is, that those which be simple and vnlearned, after that they have considered of our reasons, and remengiuering that the old testament is not so good for them as the newe, they would help themselves with certaine propositions out of S. Paul, seing they see themselves notwithstanding after thourough with certain authorities out of the prophets, for al they become the more stronger and forcible, when they see it requisit.

True it is that S. Paule hath himselfe agraced leaged them for to confirm his doctrine, and principally in his Epistle to the Romans. But what I pray you was the principall cause that moued him so to do? It behooued that he shoulde bring authoritie from others, seing that his was rejected by some and called into doubt by others. He was driven to serue his turne with authorities out of the old testament, seeing that as for the new Testament some doubted thereof, and other vtterly refused the same.

Rom. 8. 17.
3. 10. 11. 12.
4. 3. 6. 7. 8.
10. 11.

Will you nowe knowe what are the
sentences most of authozitie of Saint Paule,
which our counsell is, should bee vsed in this
spirituall businesse of Faith, against such as
set themselves there against: He writeth vnto
the Romans, as followeth.

We know that whatsoeuer the law saith,
it speaketh vnto such as are vnder the law, to
the end that euerie mouth may be stopped, and
that all the world may be faulty before God.
Therefore no flesh shal be iustified before him
by the workes of the lawe. For by the Lawe is
engiuē the knowledge of sin. But now the right
eousnesse of God is made manifest without the
Law, hauing witnesse of the lawe and of the
prophets: euen the righteousness of God that
through the faith of Iesus Christ, for all and vpon
for all them that beleue. For there is no differ-
ence, seeing all haue sinned and are naked of
the glorie of God, being freely iustified by his
grace, through the redemption that is in Iesus
Christ, which God had ordeined before al times
to be the propitiation through faith in his blood.
To shew his iustice for y remission of sins afore-
going by y patience of God. To shew his iustice
for the present time: to the end he may be found
true, iustifying him which is of the faith of Iesus

All this is the saying of the Apostle: where-
fore is so plainely, so liuelie and so clearely
engiuē to vnderstand, y it is by faith only & not by
workes y we are iustified, & that the gainsaiers

Rom. 3. 29.
20. & c.

could not denie the same by any reasonable argument.

Rom. 3. 26

And besides all this, the better to take away doubting in this point, hee confirmeth the same to vs with an accent interrogatiue. Whether then (saith he) any matter whereof we may bragge? That is cut off: by what law? By the law of workes? No: but by the law of faith.

1. id. 3. 17.

Furthermore, because he would wholly and perfectly assure vs of the said point, hee imprinteth and sealeth the same into our heartes by conclusion that hee maketh, concluding that man is iustified by faith without the workes of the law.

Gal. 2. 16:

This same dooth hee also declare in his Epistle to the Galathians, where hee saith: Knowing that a man is not iustified by y^e workes of the law, but by faith of Iesus Christ, we all haue beleued in Iesus Christ, to the end we might be iustified by the faith of Christ, and not by the workes of the law, for no flesh shall be iustified by the workes of the law. The like alldooth he shew vs in his Epistle to the Ephesians, saying: For ye are saued by grace through faith, and that not of your selues, for it is y^e gift of God, not by workes, to the end that none should glory.

Eph. 2. 8. 9

A man cannot by reason gaine say these authorities. That is a thing not only impossible but also unlikely, that these authorities can by reason be gainesaid. But as for other authorities we think that some bad subtil fellows may

shrewdly shake. Which they spare not to assault and to batter as much as they can. In which case, when they deale with folke of small learning, or abilitie to discerne betwixt a matter simply set downe, and a mysticall or figuratiue matter, to discourse thereon, they put them to their shifts, and sometimes make them peeble contrary to the iudgment which they were perswaded of to be true.

Contrariwise, if they haue to do with those that haue the Scriptures reasonably well at their fingers ends, and are well seene therein, they are cut short ynough, and are kept from those starting holes which they would seek, and are found inclosed in their owne snares. These men doo we see and heare to thinke themselves to be in the open light, when they haue but any glymering shew of brightnesse. They spare not (I meane) to assail and set against these authorities with other authorities. Among which, that that seemeth to make most for their purpose, is a saying of S. James, who saith, That faith without works is dead: that Abraham our father was iustified by works, when he offered his sonne Isaac vpon the Altar: that his Fayth was perfected by works: that man is iustified by works, and not only by faith: that Rahab the harlot was iustified by works, when she receyued the spies by another way.

By the saying of S. James they would oppose themselves against or restraine, or at the

James. 2. 17.
20. 21. 22.
24. 25. 25.

least moderate the saying of Saint Paule, neither taking the one mystically, and the other simply. They make simple people beleue that there is somewhat to be understood in the saying of Saint Paule, because hee seemeth to iumpe with Saint James. Now shall we doo to meete with this disorder or inconvenience which commeth by meanes of these bad perswasions that wicked men vse to put in the heads of the ignorant. Let vs looke to it well.

They say that S. James ought to be simply understood, and Saint Paule not so. Contrariwise we say, that we must not simply, that is either literally vnderstand Saint James, but Saint Paule. And to whome will the hearer give his yea and consent? To them, or to vs? Marke diligentlie what we will say now vnto you.

As for vs, wee can proue, that in Saying of Saint James another meaning is to bee vnderstood together than appeareth in the foot of the letter of the first of Saint James. Text which they alleadge vnto vnto vs: that by the (I say) we can sufficiently proue, even by the saying of Saint James himselfe, and we goe no farther for prooffe thereof. And which is more, we can make them see it euen in the selfe same place, where they think to find the contrary against that vs. But as for them, they could not shew that the same ought to be beleued touching Saint Paule. No, they could not shew it in any of the

ner of sort.

Saint James affirmeth, that Faith without works is dead, And this dooth he against our aduersaries, howbeit they thinke contrariwise that they may apply the same against vs. For no man durst or could denie, but that the apostle meaneth good works, and not bad works; and that his meaning was to note, that as a tree without good fruites was vnprofitable to nourishment, euen so Faith without good woorkes was vnprofitable to saluation. And hereupon we shal be driuen to confesse, the meaning of the Apostle in this place, to be none other but of a good faith that is requisite to saluation: And that it cannot be a good and perfect Faith, except it bringeth forth good fruites. As if wee should say, That is a good tree that is apt to nourish, and that it cannot be good vnlesse it bring forth good fruites.

Also hee saith, not that woorkes did work together in the Faith of Abraham, but that Faith did worke in his woorkes: noting hereby that the vertue of woorking proceedeth of Faith: and that woorkes of themselves haue nothing nor can doo nothing, but as faith giueth cause and suffereth them. And thys shall be made more euident vnto vs, if we come to consider, that worke bringeth not forth faith, but that Faith bringeth forth woorkes, euen as the Fruite bringeth not forth the tree, but the Tree bringeth forth fruites: alwaies re-

Mat. 3. 7. 8.

ibid. 7. 15. 16

Tit. 3. 14

James. 2. 22

ibid. 3. 12.

remembꝛing that woꝛks are nothing but fruit
of faith: as S. Iohn the Baptist dooth suffi-
ently shew to vs, when he saith to the Pharisees
and Saduces, that they should doo fruits woꝛ-
thy of amendment. And after him Iesus Chꝛist
when he had willed vs to beware of false Pha-
riees, which come in sheepes clothing and in-
wardly are rauening wolues: he saith that they
shall know them by their fruites. S. Paule
dooth the like, when he willeth Chꝛistians
to learne good woꝛks for necessary vles, to the
end (sayth hee) that they should not be without
fruit.

That which he saith, That faith hath bene
made perfect by woꝛks, is neither moꝛe nor lesse
then if he shold say, that by woꝛks faith is made
manifest: that is, declared whether it be good or
bad. As if we should say, a tree hath bene per-
fected by the fruites: in steed of saying, that
tree hath bene manifested by the fruit whether
it were good or bad. Whereof we haue in holy
Scriptures many examples. And he himselfe de-
clareth the same also by another compariso-
n, saying, that no Spring can yeeld forth but
sweet and salt water, meaning thereby that
a sweet Spring cannot but yeeld forth sweet
water, and a salt Spring must needs yeeld
salt water, euen so a good faith cannot but
needs bring forth good woꝛks, and a bad faith
must bring forth bad woꝛks. And importa-
ntly much, that as water dooth certainly a wh

truly declare what the fountaine is from whence
it pisseth, even so workes doo verily and trulie
testifie what the faith is.

Moreover, he himselfe giueth vs to vnder-
stand, that faith cannot be without workes. And
that which specially moueth him thereto, is, be-
cause there be some that thinke they haue faith
though they haue no workes. By brethren (saith
he) what wil it profit if one say that he hath faith
and hath no workes: Can his faith saue him: He
saith not, If any hath faith, and hath not workes:
Can his faith saue him: Whereby he would haue
vs to vnderstand, that they deceiue themselves,
or suffer themselves to be deceiued, that per-
suade themselves, or suffer themselves to bee
persuaded that they haue faith, when as they
haue no workes. Whereas a man cannot haue
faith except he haue workes also, and faith can-
not stand without workes. If hee should say,
what wil it profit a man if he haue faith, & haue
no workes: That were another thing indeed:
and were otherwise to be vnderstood. For vn-
doubtedly it would be very likely, that those
which haue no workes, might yet haue Faith.
But God be thanked, the holy Scripture setteth
it down otherwise.

Besides all this, he himselfe alleadgeth a
place out of the old Testament, wherein is men-
tioned no other meane of iustification, but by
faith: affirming that the Scripture was fulfilled
by which faith, that Abraham beleueed God, and
that

ibid. 2. 13

that was reckoned to him for righteousness. then

By these things then wee may perceiue and
that whereas Saint Paule affyrmeth that in and
iustification is by Faith and not by woorkes, he
i speaketh absolutely: and againe, that whereas
Saint James affirmeth, that iustification is
by woorkes and not by Faith onely, he speaketh
not absolutely: for if hee should speak absolute com
ly and peremptorily hee should contrary himrath
selfe, and that at the least two or three wayes.
First, very secretly and couertly should hee con
tradict himselfe in that he would not write, The se
ibid. 2. 14. a man haue Faith and haue not woorkes: but rather
ther, If a man say that he hath Faith, and he
hath no woorkes at all: And againe, he should
manifestly and lowly contrary himselfe, in
that he should bying an ancient authoritie, whereas
in onely Faith should be notified for the sole and
onely mean of iustification, to confirme his p
positions, combining the vertue iustificatiue
with woorkes. Moreover I thinke, that he sayin
ame. 2. 17. that faith doth cooperate with the woorkes of Ab
22. raham, and that without woorkes faith is but
dead, he should wonderously contradict himselfe
also, albeit not so priuily or secretly, nor so high
ly or manifestly, but betweene both.

All this that I haue alleadged to shewe that
the apostle should in this case contradict himselfe,
I infer most truely, and I will stand to it, for I
speake it boldly & vpon a ground: for if he should
affirm two contrary things, he should affirm
then

them to one and the very same person, & in one
 and the very same instance of time, and for one
 in and the very same cause also. Set then these
 three circumstances together, and they make a
 reason infallible for all like purposes.

This then should make vs clearly see, that
 although at the first sight S. James seemeth to
 contradict S. Paule, yet is it nothing so, nay
 rather so far are they from contradiction, that
 S. James doth altogether agree to S. Paule,
 for otherwise holy writ should bee contrary to
 the self, which once but to think or imagine were
 a horrible impiety.

What may then y^e cause be, y^e these two apo-
 stles do not evidently shew that they are conso-
 munt the one with the other, as wel at y^e first sight
 as at the second view? If we doo well consider
 their writings, with a wise & circumspect iudg-
 ment, we shall soon see two diuers occasions.
 S. Paule laboured to win them that did
 bringe their iustification to good woorks: and S.
 James went about to dissuade those that sought
 to be iustified by faith, although they neuer ca-
 used to doo any good thing, or did not at al coope-
 rate. Let vs marke this wel. The one declareth
 what is y^e cause of iustification: & the other shew
 that y^e effects, y^e one teacheth vs how we are iusti-
 fied, y^e other instructeth how we shal know y^e we
 are iustified: the one propoundeth y^e which goeth
 before iustification, y^e other y^e which followeth y^e
 iustification. Their woorks are set aside, as not
 then

Mark this

Why S.
 Paule and
 S. James
 seem to disagree in
 matter of
 iustification

cau-

Note this,

causing iustification: and here they are admitted, as effected and wrought by that same iustification. Their workes are as it were disannulled, as nothing aiding or profitting in nothing iustification, and here they are commanded, testifying and signifying our iustification: their workes are put out, as not going before iustification: and here they are appointed as necessarily proceeding from those that are iustified.

Let vs know and learn, that it is not for or simple meaning or reason, that in the holy word of God good workes are oftentimes accepted of, and oftentimes againe excepted: now included, now excluded, sometime allowed, sometime disallowed, but know and learne we that it is for diuers meanings and reasons. Neither let it maruell if those two Apostles obserue not one manner of proceeding in the explication of the question.

Iohn. 8. 14

Ibid. 5. 31

We should be constrained to peece to horrible and detestable vntruth: viz. that our fauour Iesus Christ should vnlay that which he had said before, and be manifestly contrary to himselfe in that hee should promise and protest, that albeit he beare witnesse of himself, his testimony is worthy of faith: after that before he had answered, that if he bare witnesse of himself, his witnesse is not worthy of faith. And in such like kind of renegations, and verbal contradictions. If he had not reueiled vnto vs, that he pende to put diuers thinges in practise, spe

king in the one of his diuinitie, and in the other
of his humanitie. This I alleadge to manifest
more plainely to the pooze vulgar idiot and ig-
norant person, that the purpose of S. Paule did
tend to one end, and that of S. James to ano-
ther: I meane the general matter of iustificati-
on. And for the illuminating of the vnlearned,
I will say moreouer thus much, that these two
purposes haue diuers ends, and doo not tend to
one onely end and purpose.

Now shall it not then displease you that I
alter my course of wryting a litle, changing my
accents for recreation sake, I hope it shall not
displease you, for this I know, that diuers tunes
delight the eares, diuers tastes may please the
mouth, and diuers coulours do comfort the sight.
Forsooth there are some that wil demaund this
question, Whether faich cannot iustify without
good woorkes be annered? Or thus, Whether
woorkes faich be made perfect or no? Or els
Whether faich effect the one halfe of our iusti-
fication, and woorkes the other.

These questions propounded either vpon ma-
te, or els for lacke of discretion, do secretly de-
mand whether faich may be without woorkes or
not; how and in what sort may we answer these
lots, and friuilous questions? Looke wee (I
say) you somewhat neere vnto these fellows
who make these curious questions: vse we some
discretion in the matter, for if by simple igno-
rance they seeme to feele vs herein, and make
these

Frivulous
questions
concerning
iustification
which seem
to be very
well and
aptly appli-
ed.

Gal. 6. 10

these absurd demands, we will tell them curiously that their demand is vnaptly propounded, and by and by we wil shew them how, & wherwafore: hauing alwaies in mind the lesson of our maister Christ, which is, that we should do good to all, but especially to those which are of his household of faith. But if they go by outrage about foolish presumption, let vs tell them home haughtily that their demand is altogether fond and absurd, and therefore is not worth the answering. Notwithstanding their answer shall bee as followeth.

What folly is this to imagine a faith will alwaye without worke? What dreame is it once to thinke it? What presumption is it? The fire, can it light without heat? The son, can it be without light? O grosse stupidity! O want of common sense & understanding! When the fire can be without heat, and the sonne without light, then shall this come (peradventure) come a time when faith may be without working. Would it doo thee much good to heare one as hee for a litle fire without heat, or to desire that thou mightest see the sonne without light? I doe not thinke that thou art, doost thou not perceiue by this, that he is worthy to be called in disson, who saith absolutely, that wee must haue faith with his worke? S. James doth not speake it absolutely. Baruell not then at all that I say, faith with his worke. For certainly the worke is of faith, and by this my phrase I speach maist thou sooner perceiue thine own

error. But if thou wilt say to the contrarie,
 that worke with his faith, thou shouldst stray a great
 way from the trueth, and be greatly deceiued.
 The fire is not of the heate, but the heat of the
 go fire; The sonne is not of the light, but the light
 of the sun, Faith likewise is not of the work,
 but the work is of faith. Wilt thou be better
 assured hereof? Go and turne ouer againe and
 read againe the whole volume of the holy Byble, and
 therein thou shalt not find it written, the Faith of work,
 but thou shalt find written the work of faith, as
 thou maist read in both the epistles to the Thes-
 salonians. It is not the light which giueth
 the sonne, but it is the sonne which giueth the
 light: It is not the heat which maketh the fire,
 but it is the fire which maketh the heate: ney-
 ther also is it the work which maketh the faith,
 but it is the faith which maketh the work. This
 is confirmed by many examples and authorities
 out of the word of God. O Foole, learne & com-
 prehend these things, if thy spirit be not asleepe,
 and so drowned in dulnesse, that it be altogether
 destitute of any humaine reason in iudgment.
 In sum then, as the fire is alwaies heating in
 the calefaction, and the sunne alwaies shining, or in
 his radiation, so faith is alwaies working or in
 operation, When thou doost say then abso-
 lutely, Faith without worke, is as much as if
 thou saidst, the sunne without light, or fire with-
 out heat. And therefore know ignorant man, that
 euen as the fire cannot be without heating, nor
 the

the same without shining: euen so I say, Faith
can bee by no manner of meanes without worke
King.

Objection.

¶ Some of our aduersaries alleadge
gainst vs this reason, That although sometime
the moone cannot shew her radiant vertue, and
shining faculties, neuerthelesse she is alwaies
there wher we see her to be sometime, and time
seemably faith cannot alwaies be and alwaies
haue his operative vertue & facultie, although
she shew the same vnto vs but at certaine times
or very seldome. We answere, that the vertue

Answer.

giving light or shining facultie is not scituate
doth not consist in the substance or nature of the
moone: but that the operative vertue and facul-
tie doth consist and is scituate in the substance
or nature of faith. We answere also, that the
moone hath a meane between God and her selfe
by the which she receiueth power to shine, that
is to say, from the Sun: and so it is mediately
and not immediately that she receiueth the
power of shining. But that as for faith, it hath
no mean between God and it selfe, by the which
she receiueth power to worke: forasmuch, as she
receiueth her power immediatly from God himselfe
and not mediately, wherby it may euidently
appeare that this comparison or reason
theirs is not worth a rush.

Objection.

¶ Some others vse to gather, note and
tract diuers passages out of the Gospell wher
in there is mention made but of faith, and not of
oche

Fathers doo picke out other places, wherein there
 is no mention made but of works, although that
 herein or in the more circumstances of the said
 passages ther be matters contained concerning
 justice, mercie or reward, and from hence (for-
 ue, and) they will prooue, that faith and works
 are two things which cannot be seperated the
 one from the other: and although that one haue
 without the said works, he may for all that haue the
 thought: but they say, that to this faith woorkes
 should be adioined, for as much as they make the
 verue halfe of iustification, and faith the other. To
 this brieft, they thinke they can prooue by these
 places of scripture, that faith may bee without
 works, and works without faith.

Obst. But I demand of them, whether it be a liue- **Answer.**
 ly faith, or liuely works that they mean, or whe-
 ther seuer in these their authorities they speake of a
 liue, and dead faith & dead woorkes or no: If so it be that
 they goe by conscience, hauing none other desire
 but to make a manifest trueth appeare (for they
 it heartily beleue they haue the truth on their sides
 why wel as we thinke that we haue it on ours)
 as they must needs confesse by and by, that is of a
 liue, and liuely faith and of liuely woorkes likewise that
 they speake. Tell then seeing it is of a liuely
 faith, howe can they conceiue it without
 woorkes: If so it is, that faith can by no wise
 and liue without working. How can yee imagine
 what a vine may be both fruitfull and barren all
 the while.

Faith which liueth cannot but testify of
 self by being operative, no lesse then a good
 dooth testify of it selfe by being fruitfull, that
 by bringing forth grapes.

Of this then that S. James saith, that faith
 without workes is dead : I will make for the
 present my shield and buckler to defende
 selfe.

Touching liuely workes, tell me, Can
 feign them to be subsisting without a liue faith?
 Know yee not that they testify thereof, and
 the same dooth engender and procreate
 infallibly without any other meane? How
 one haue figges, if he had not a figtree? by
 reasons we may discipher that these men argue
 together ridiculous that are so far in loue
 their own opinion, so obstinate, p[re]emptorie
 blind, that against all example, rule, reason
 authoritie, they will beare vs downe, say, they
 stande in it, that faith may bee without good
 woorkes, and good woorkes without faith. I
 would wish then that these men hauing bought
 a peece of ground, should giue in charge to some
 to make it bring forth figs without figtree.
 But yet I had rather that they were the labourers
 themselves, and afterward that they haue
 charge so to labour it, that within the time
 allotted them, one might come and gather figges
 the possession, put in their hands and charge them
 if they should undertake to doo it, to obey
 charge and commandement giuen them, p[er]ill

Afterward should leaue off their enterprife, seeing that they could not perfourme it without chaulanting and making figtrees to growe, the which thing they durst not enterprife because it was not giuen them in charge and commandement: Should they not be very well employed and woorthy to be set on work?

¶ Whereas it is said before that works are can be testimony of faith, and that faith cannot con- e faill without working, noz consequently, without and witnessing of her selfe: I heare one prattle to te thooe the contrarie, which is, that without ow woorks f faith may be, and accusing the oblique by understanding of others touching the authoritie n arboe recited, beginneth to babble in this man- ue ver.

Exozie See (saith he) if a faithfull man and one that reasoneth God after he hath employed all his life say, that which dooth concerne christian religion out go the seruice of God, to weet, in teaching, in faith, mes, in hospitalitie, in visiting the sicke, and g householers, in frequenting christian assemblies, e to communicating the sacraments, in confession figt faith, in doing well to those that hurt & harme the lam, in relieuing and maintaining of the wid- hey hawes and orphans: If (saith he) after he hath time consumed all his life in these holy actions, be- figging testimonie of his faith, hee be captiued and hargenen prisoner amongst the infidels for his reli- to obeyn and be shut vp close and fast by himselfe in gem, prison, although it be in some populous Citie,

where are many Chyistians secretly, must it be said, that his faith faileth, because that the ceremonies thereof cease;? He instructeth now more (saith he) he giueth no more to the poore, lodgeth no more strangers, he visiteth no more sick, & poore captiues, he maintaineth no more the cause of the poore widow and fatherles, frequenteth no more the holy congregations, doth no more good vnto his enemies, he communicateth no more the sacraments, & sheweth more in whome he beleueth, must we think that his faith is altogether failed, that is no more, or that it is dead, for that we can see it work more? We say no, we may not say so in any wise. It followeth then (saith he) y^e faith may be without works: & that by nature faith & woorkes disioyned the one from the other, but that we conner and ioine them together when we will when we can, and that from hence we ought to take the right meaning of that place, wher it is said, that faith without woorkes is dead. that is to say, that the word dead dooth signifie much less efficacious: & that woorkes ought to be annexed to faith to quicken it, that is to say, to make it much more force and efficacie towarde our iustification.

For answer, let vs propound this comparison following. Let one imagine that in the midst of a chamber there be a Lanterne set with light in it, be it a burning candle or any other kind of flame, that giueth light to all that be

the place rounde about: Let one take the the
said lantern with the light, and set it vnder a
close wrought and ioined stool within the cham-
ber. Now although the saide lanterne be in the
middest of the chamber, and in the middest of
the people standing hard by it, neuerthelesse it
shall not giue light to any body any moze till it
be taken from vnder the stoole. Wilt thou then
say that wee must necessarily conclude, that
the light which was there was extinct, or that
it might bee without brightnesse? Or wilt
thou thereupon say, that light and brightnesse
are two thinges naturallie separte the one
from the other? Reason will not permit thee:
at the least experience dooth shewe, that that
cannot follow. Hereby must wee gather, that
the operation in the facultie or possibilitie is the
worke of faith, when it cannot worke really, and
actually by reason of the outward lettes. This
may we know so much the better by reason that
we haue experimented, that the shining in facul-
tie or possibilitie is this brightnesse of the light,
when it cannot shine really or actually, because
it is detained by some obstacle that dooth com-
passe it about. The chamber is the Citie, the
close wrought stoole is the prison, the Lan-
terne is the man, and the light which is in
the Lanterne, that signifieth the Faith which
is in the man. And bee all this spoken but
to those that are of weaker iudgement and sim-
ple vnderstanding.

But if our aduersary be so hard to bee rectified, that he will not take our answer, or somwhat that he cannot conceiue the worke in facultie or possibilitie, for the worke which is really and actually, we will seeke to satisfie him by some other meanes, and this may we as yet very well doo, if hee will content himselfe with mens reason, or if he be so tractable that hee will content to be taught and instructed by reason himselfe. See then what we will say vnto him.

The works of faith, euen those which it does not produce actually and really are more eminent and manifest a great deale the one then the other. Albeit then that we see that the works aforementioned, which are those which are more eminent and manifest do cease, yet for all that we do not conclude, that the faith which doth produce them is dead, or that it cannot be liue without producing such woorkes. For verily it dooth more and more produce, although not so thimminent, manifest, or apparant, as the case be were.

Do we desire to be fully certified hereof? Let vs goe find this man in prison: and we shall manhold him kneeling on his knees, his hands bound before his breast, his eyes lifted vp to heauen, praying the almightie to haue his supplicatione if it his heauenly pleasure to leaue him yettongh this miserable world, or that he will take him hence: and we shall heare him pronounce with his tongue a confession of his liuely faith, alwa

other things shall we heare from him worthy a christian man. But if his armes and legs be so bound that he cannot kneele downe, nor ioine his hands together, yet shall wee heare his tongue utter his humble petition and prayer vnto God, and shall see his eies lifted vp towards the heavens, the seat of the almighty.

But (he will reply) that if the infidels come also him and barbarously, surpassing all other cruelties moreouer cut out his tongue, and pull out his eies also followeth it not then that his faith liueth, or that it liueth without producing any worke, and consequently without giuing any testimony of it selfe, for that ouer and beside the blotting out of other testimonies caused in him by the cutting off of other operations, he can no more speake vnto God, nor once cast his eies asiuo more vp to heauen to haue any aide from tribence? We will answere, no. By what reason. nor that his saide faith dooth as yet testify of it selfe by a worke, the producing whereof cannot any wise be letted, which is, the direction and stirring vp of the heart to God. The which may be manifestly manifested and shewed by groanings and sighings. Which these the spirite of these men which to be not afflicted in such case accustometh to supplie and fill by the prayers & requests which in the tongue cannot duly expresse. Wherefore alkeough that all exterior works doo cease in that case, yet we must not but confesse, that his faith liueth, alwaies liuely, and that it doth not leaue off

Rom. 8. 25.

or cease to worke inwardly within him in his heart and brest, forasmuch as it maketh him alwaies to keepe his heart eleuated towards his heauenly intercessor, to obtaine forgiveness of his sinnes in this world, and life euerlasting in the world to come.

But then (he wil replie) how may one know this inward work? Especially when the power of groining and sighing is cut off? The answer is, that we know it forsomuch as we see. Also we see it, and in saying we see it we lie at all. But how? With our inward and outward eies: with the eies of our spirit, not with those of our bodies. Where shall we find any Christian man of so cankered a iudgment and so peruerse vnderstanding, who, at that he hath seene his christian brother haue during al the time of his lite, directed euery one of his workes to the glory of God, should then doubt that at his end neere his death, he had not his heart dressed and prepared to Godward? Surely if any such doubt or suspicion should creepe into our heartes, it were inough to make vs vncertain of our saluation. Nay, I say more, that if but the least onely of such thoughtes possesse our bzaines, surely it should be an occasion that we should make none account of our wit, and that in so misdeeming of them, should murmur against God, holding him to be too cruell, and accusing him of iniustice, that hee should in time of neede abandon

said

faithfull seruant, not daining to giue him so farre soorth of his grace, as then to lift vp his heart on high towards him his creator and redeemer, that he might thereby escape the fire of hell which is euerlasting, seeing that to him onely it belongeth to giue power not onely to do but also to wil.

¶ All this is not yet made an end of, we are not yet at a full period, this matter must be farther discusled. Some wandering and vagabound Spirites to make some shewe of sagewesse and valiancie, although in deede there be neither sage nor valiant come to set vpon vs here, and carping at vs, thinke to conuince vs in that we say, Good faith cannot bee without good woorkes, They come vpon vs with this flace out of Saint Paul: where he saith, That if a man haue all faith, so that hee can remooue mountaines from one place to another, and yet haue not Loue, hee is nothing: all cannot helpe him. 1. Cor, 13. 2

By this they will prooue that good fayth may bee without loue, and consequently without good woorkes, because that loue containes all good woorkes in it selfe. To this we wil answer as brievely as wee can. We say then vnto them, that when Saint Paule himselfe had not bin accompanied with loue in working this the like miracle, his faith should not haue ceased neuerthelesse in his kind to be good, but wee speak of another kind of faith which is y^e matter and

and subiect of this present Treatise. The said Faith which is the subiect and matter of this Treatise, is that faith by the which we are saved, the faith which onely can or may truely and iustly be called faith.

I knowe wel that our heauenly mediator hath made knowne vnto vs this most notable & most signall vertue of faith, saith vnto his apostles. That if they had but as much faith as a graine of mustard seed, they might by their commaundement remooue mountaines out of their places. And therefore I aunciently and confesse most boldly, that it had bene a most excellent effect of faith in S. Paule, if he could haue shewed some semblable miracle to that. But let vs be attainted a little.

Mat. 3. 10.
15. 28.

Mat. 8. 26.
16. 8.

This is not a bastard faith that doth saue us, it is a legitimate faith : notwithstanding the legitimate faith hath not in all men one, nor the same & iust quantitie: For in some it is in greater quantitie, as was that of the Captaine, and of the woman of Canaan. Of these the faith was witnessed to be great by the very mouth of our blessed Sauour Iesus Christ: In others it is found to be of lesser quantitie a great deale, it is said to be little, as we read sometimes of the faith of the holy disciples was reprehended by our Sauour Christ himselfe because it was so little.

Now if without loue and charity S. Paule could haue wrought this myracle aforesaid,

id Faith surely should haue bene great: but sure it
 ea should not haue bene a legitimate faith, **W**her
 th fore? Because it had not bene y true, right and
 cal certaine beleefe which bringeth to saluation,
What then? It should haue bene a great and
 bastard Faith. By this wee may collect that it
 is very well done in contemplating the faith of
 any man by means of our inward sight to iudge
 whether it be litle or great, but the chiefest point
 to be obserued is, that we consider whether it be
 a legitimate Faith, then a great and bastard
 Faith. And this is a thing that we ought al-
 waies to haue in minde, that faith cannot be le-
 gitimate, vnlesse it beare witnessse of it selfe by
 the fruites of loue and charitie, for which respect
 we ought to haue the manifestation of our loue
 as a great recommendation.

th I speak not of this loue that these furious poets
 , so much celebrate in their verses, nor yet of any
 greather which doth surpasse the bounds of vertue
 and piety: for in very deed to speake properlie,
 what which the poets speake so much of, is not
 of loue, but concupiscence. Now I speake not of
 this concupiscence but of loue, which is an incli-
 nation to all good, by the which we studie dayly
 to exercise our selues in the same. Loue is a de-
 sire of all happinesse towards our brother and
 our neighbour. Loue is the bringing of euery good
 to him. This do I not fetch from mine owne
 head, but out of diuers places of holy writ, ma-
 king after my small abilitie as it were a sum-
 mary

mary of true and holy loue : the which is otherwise called of some Dilection , & of some other Charity: Wherefore if these our aduersaries will be esteemed so couragious and valiant , them not goe about to make knowne their p wesse and courage in such a conflict as this: neither let them take vpon them to maintaine, without good works good faith may dwel in nyman.

¶ Before we pceed any farther, we dict a tle lesson for our learning and recreation, which shal not be amis applied but to good purpose & congruity: we say then, that all whatsoever doth appertaine altogether to al diuine science, which doth concerne all christian religion is wholly comprehended in one word, Piety: the Al then or Piety is deuided into two parts, which is expressed in two words, Faith & Loue. And Pietie doth containe them both, and doth wholly consist in all them wholly. This Pietie being altogether composed of Faith and Loue which are all the parts of al this whole subiect Pietie whereof we speak.

¶ I presuppose then, that he which holdeth on this side cannot tell how to maintaine this proposition against the aduersary partie: viz. that justification is by faith onely and not by works: suppose we (I say) that he knew not how to maintaine it neither by reason nor authoritie, yet it not be that indifferent hearers, so that with care and discretion they looke vpon the holy

other ges touching this point abouelaid, but they
other must needes take the part of the Defendant, ra-
clarie ther then the contradictorie part. we find that
nt, le we are not iustified by woꝝkes : but we find not
ir pꝑ that we are not iustified by faith : wherefoze I
is: ne would wish with all my heart, that euery Chri-
ne, thastian would but bend his heart and vnderstan-
del in doing, to thinke and learne what his duty should
be, if he would but enter into due consideration
dict althereof.

tion, th * To pꝛooue that wee are altogether
ood pꝛiustified by Faith, and in no wise by good
whatso woꝝkes, wee canne write a bꝛiefe Hystorie,
uine saich in this respect euerie simple man can
religiell vs of, that is, howe one of the Theeues
iery: th which was crucified with our Sauour Christ
parts, was receiued the same day into the kingdom
of Loue Heauen, because that when by the hypo-
und doance of his punishment deserued, hee was
his Pieady to yeelde vꝑ the Ghost, hee beleueed in
nd Loue Sauour Christ. But this shall be very
e subieꝑ properly applyed foꝝ vs. Foꝝ certainly at
at verie instant the said Theefe had not one-
erth on Faith but also good woꝝkes. And this may
pꝛoposee easlye iudge and perceiue considering
hat iustat Faith cannot shewe it selfe but by good
oꝝkes: woꝝkes. Did hee not shew foꝝth his Faith
to maie reprehending and reꝑroouing his compa-
tie, yet son who outraged : Sauour Iesus Christ :
that wꝛid hee not shewe foꝝth hys Faith by con-
he holy King that Iesus Christ our sauior was wrong
fully

Luk. 23. 43.

Luk. 23. 39.
40. &c.

fully crucified, and vniustly put to death, & that they had deserued their death, and were iustlie executed, did he not shew his faith by praying our sauour to haue him in remembrance: what were this reprehension, this confession and this prayer but workes: Nay, they were good and most excellent workes: otherwise must wee affirme, that blasphemies, lies, and other wickednes are not euil works at all.

Surely the great talke and disputation that we haue often heard amongst the ignozant hath bene partly cause that we haue bene moued to put our hand to pen and to wryte this present Treatise.

¶ Hetherto haue we laboured to replie vpon these that haue bene our contradictorie parties: but now must we reply to our selues. We say then, that loue is of more value then faith, & herein we will shew our selues to haue spoken trueth in proouing it by the Apostle S. Paule: who after he had made mention of faith, hope, & loue; inferreth that the greatest amongst them is loue. Now say we then that faith dooth bring forth loue: Is the fruite better then the tree? Or els, the tree is not so great as the fruit? If loue beeing as the fruit bee brought forth of faith as of the Tree, how commeth it to passe that faith is not so great as loue, and that loue is of more value and greater then faith. Consider it I pray you somewhat neer how this may come to passe. Loue is not greater or of more

value

value then faith naturally but accidentally, and
loue of it selfe is not moze excellent then faith,
but by that it receiueth his excellencie of the
time and place. Marke this well I pray you (to
the simpler sort I speake it) Marke this I pray
you wel againe.

Faith can stand vs in no stead, but in this
worlde, for that in the worlde to come wee shall
haue no moze need of it, a thing most manifestly
apparant by the discription thereof made in the
Epistle to the Hebrewes. But as for loue, it shall
alwaies be necessarie for vs, and therefore shall
be for euer permanent and dwelling in vs, not
onely whilest we shall languish in traueiling in
this litle peece of earth only, wheron our abode
is graunted vs in this worlde, but also when we
shall inioy and haue our part of that happie hea-
uently rest and tranquillitie in the worlde to come
Seeing then that in this corruptible worlde we
are already framed after the image of the euer-
living God, should we doubt that wee shall not
be like vnto him, when we shall be made anew
and glorified in the most holy kingdome of hea-
uen? No, no, we need not doubt, for we shall be
made like vnto him. By this argument wee
may thorowly assure and perswade our selues
hereof: albeit in many other places wee haue
most certaine and euident testimonies of the
same, but especially in that place, where our e-
ternal aduocate and mediator transfigured him
selfe in the presence of his three Apostles, to

Heb. 11.2

Mar. 17. 1. 2

Mark. 9. 2

Luk. 9. 28

Mat. 13. 23

Dan. 12

shewe them some part of his heauenly glorie, when his face shined as the sun, & his garments glistered as the bright beames thereof: and be-
 fore he had promised the like glory to all his e-
 lect in paradise: the which long since had bene
 spoken of and pronounced by the mouth of the
 Prophet Daniell. And this our glorie shall bee
 like to the glorie diuine, for that we shall haue
 conformitie with God: and this conformity that
 wee shall haue with God, shall be in that wee
 shall haue the same loue that he hath, and as he
 hath, he I say, who is pure loue it selfe. For in
 Paradise nothing can let vs to loue one another
 in veritie and perfection, louing our Creator
 aboue all. The flesh, the world, and the Deuill
 shall tempt vs no more: sin, death and hell shall
 no more terrify vs: O eternal bounty, bounty vn-
 searchable and incomprehensible! the which
 the more wee goe about to sound, so much
 the more profound and inscrutable it sheweth it
 selfe!

Who is he that had not rather take a couple
 of golden Angels being giuen him, than two
 brown loaves? Who knoweth not that the gold
 is far better then the brown bread? Nor with-
 standing if in a desert and wild place thou shouldest
 find thy selfe so far spent with hunger, that
 for want of sustinance thou wert constrained almost
 to pine and die, and that by chaunce some
 body passing by should offer thee the choise
 these two things, it were better for thee to take

the bread than the gold. For the great necessity of the time and the great barrennes of the place had lessened, nay rather annihilated the value of the golde, and much augmented and inhaunced the value of the bread : albeit it should not be by nature that this gold is there made vnprofitable and of no worth, as if it had bene much clipped, washed and rustie : but it should be by accident, viz. by the malignitie of the time, & by the discommoditie of the place which should hinder it so much from being of so much value, as otherwise it should be. By the contrary we may consider that the losse and annihilating of the force and vigour of faith aboue in the incorruptible world are also accidentall and nothing naturall at all. Knowing this that the perfection of the time and the fitness of the place that dooth rob & spoile faith of his vertue : for indeed time and place are so perfect in all excellencie and bountie that they stand not in any need of the efficacie of faith bee it neuer so excellent, noble or glorious at al. For the time is alwaies pure and cleane, alwaies bright and cleare, alwaies inquier and complete, alwaies in fastie and tranquillitie, and as for place, all aboundance of all goodnes is alwaies present in it at al moments, times and seasons for euer and euer.

If God were Faith as hee is Loue, for certaine we should not neede to aspyne this, but might speak and reason otherwise : but it were moze then absurdly done, not onely to beleue it

Heb. 11. 1

but also to thinke it. Seeing that the word of God dooth tell vs that Faith dooth consist in those things which we hope for, and that it doth shew and manifest vnto vs those things which we see not at al. For indeed God is one of those things which are not seene but hoped for of vs: by name, he is the thing more then first, more than principall, and more than soueraigne amongst all those things which wee ought to desire or hope for.

Ioh. 4. 24

Ier. 23. 24

Iob. 5. 12.

Prou. 15. 11.

Iohn. 2. 25,

Gen. 35. 11.

To what purpose is it then, that God, who is a spirit, who filleth heauen and earth, who canlea surpise and ouertake the wise in their wisdoms, and craft, who can change & alter the thoughtes of the polittick and craftie, who seeth the verger harts of all men, and knoweth what is within man: wil, that our faith testify of it selfe by good woorkes? Cannot he perceiue it except he feel it woork? He who is omnipotent, can he not by his omnipotencie make faith to be without good woorkes, to the end that we should not be put to so great pain in dooing them, and should not alwaies suffer and endure to manifest our faith? Seeing that Iesus Christ crucified, dead and risen again is all the facilitie that wee comprehend, apprehend and embrace, and that good woorkes therein doo nothing aide vs, to what purpose doe we take so great paines to doo them? Stay wite a litle.

It hath bene decreed and set downe by the counsell diuine, that our faith should be exercised,

sed in doing of good, that infidels, who blaming
in our good conuersation, doo detract from vs and
oth speake euill of vs, as of malefactorz, should be
ich thereby confounded, and glorie God, after that
oll they had seene our good faith to shine gloriously
vs by her good operation. And not ouely for that
gan cause, but also to comfort the faithfull: & more-
gel ouer to be a token of amendment of life in those
e of that haue bin irregular, dissolute and inordinate
liuers. And beside, that the faithfull might know
o whom to seuer themselues from amongst infidels,
canleast it should chaunce that they should incurre
some great misfortune or perrill by their dole &
ght delusion: and yet beside all this, to giue him bet-
ter assurance, whom good faith both possesse, and
thing to make him certaine and sure that the same
good hath firme possession in him: that by the corpo-
feels all sight and hearing, the spirituall may haue
of some solace & comfort: to be thopt, good workes
goodre to diuulgate and make known good Faith,
ut to at the least for to notifie and certifie the
ot allame.

See In the apostles time & faith of the Romans
rise was renowned thorowout all the world. And
end what might cause it to be so famous, but their
workes good woorks: What made S. Paule to ioy so
se much in the firmnesse of the Collosians faith,
y what good woorks: What might cause S. Paul
gaine to remember so wel the vnfained faith
be of his scholler Tymothy, and of his mother Eu-
erence, with that of his grandmother Lois also,
sel but

1. Pet. 2. 12.
3. 16.
Mat 5. 16.

Phile. 7
Mat. 3. 8

ibid. 7. 15

1. Iohn. 2. 3:

Rom, 1. 8

Col. 2. 5

but good woorkes: What, was it then put into S. John Baptistes mind, and perswaded him (although he were then detained in prison) that Iesus Christ was the true Messias that was looked for, and which should come, but his good woorkes: The producing then of good woorkes amongst men, is a thing of great import, and of very great necessity, as heretofore we haue sufficiently proued.

Ioh. 5. 30

Ib. 10. 25

ib. 10. 37

Mat. 11. 4

Luk. 7. 22.

We read also that the son of God spake in this sort: But I (saith he) haue a testimony greater then Johns: for the woorkes y my father hath giuen me to do, these woorkes that I do, do beare witnes of me that my father hath sent mee. And in another place he saith, The woorkes that I do in the name of my father beare witness of me. And a litle after, If I do not the woorkes of my father beleue me not. We read likewise, that after the disciples of S. John Baptist had demanded of him, being sent from their maister to know who he was, he made them this answer, Go & tel Iohn the things that you heare and see. The blind receiue their sight, the halt walke, the lepers are cleansed, and the deafe hear: the dead are raised againe, & the gospel is preached to the poore.

Wherin appeareth, that hee would not that his owne mouth should confesse him to bee the Annointed, but that his good woorkes should speake for him and declare what hee was vnto the whole world.

We conclude then that woorkes considered and taken without merit, are not without great utility: and that utility which ariseth and cometh by them, is beside of very great price. For albeit they be not the mean by the which we receive and desire our salvation, and whereby we attempt to come unto it, & to obtaine it at Gods hands: yet so it is, that they are the meane by the which we know the mean to craue it at gods hand, and to obtaine it also.

John. 10. 38
14. 11.

Here peradventure some one woulde enter- lace this question, wherefore in the most sacred volume of Gods booke wee find woorkes to be named in stead of faith so often, considering that they are but the testimonies of a good faith: Wherefore we say, that if he be discreete in reading of Gods holy word, whosoever hee be that mooueth this question, he shall perceiue, that it is not selde some times accommodated to the infirmitie of our flesh, and to the imbecility of our capaciey. S. Paule saith vnto the Galathians that hee speaketh after the manner of men: and vnto the Corinthians, that hee hath given them mylke to drinke and not strong meat. Our blessed redeemer also speaketh in like manner, saying, If I tell you earthlie things, and you beleue me not, howe will you beleue if I tel you heauenly things?

Ecd. 12. 14
Mar. 10. 27
Ioh. 5. 29
2 Tim. 4. 14
Apo. 13. 14
Gal. 3. 15.
1. Cor. 3. 2
Iob. 3. 12

Understand we then, that if the nerfs and sinewes of our spirite and vnderstanding were strong, wee should haue no neede to haue good

woordes mentioned aboue once for all: But because they are so weake and feeble, wee haue great need that they should be iterated and reiterated to vs many times. That thereby being often inough holpen to comprehend the nature and property of faith, we may be alwaies put in remembrance thereof: for our corporall eares must help our spirituall eares, and likewise our bodily eyes our spirituall: that is, the eyes of our faith.

Against
free will.

Rom. 7. 15

Gal. 2. 11.

Ro. 7. 18. 19

Act. 9. 15

We shall not goe farre out of square, and it shall not be much amisse, if we speake a worde or two of free will, before we leaue off this present matter wherof we intreat. We say, that S. Paule did not that which he desired to doo, but that which he hated and would not doo: euen he who had set all his cark and care not onely on those, who were his inferiours far aswel in knowledge and feruentnes, as in continency and vocation, but also vpon those whom at the least by all probabilitie, he did esteeme to be his own equals. Not onely vpon his disciples, but also vpon his own companions: and this is most manifest and true because the Apostle S. Peter was reprehended by him. Wee say moreouer, that S. Paule, although he had the will alway ready and present, yet could he not find the meanes to performe and doo that which was good. And that therefore hee did not the good which he would doo, but the euil which he would not doo he who was a vessel of election to our Lord Je-

as Christ, to carry his magnificent and most glorious name: to carry it I say, not only to many peoples and nations, but also to kinges and princes farre and neere, dispersed in the whole world.

By this then we set downe and ratify, that eue-
ry good and perfect gift commeth from aboue
from the father of lightes, and that of our selues
we cannot doo that which we will, because the
spirite and the flesh strue the one against the o-
ther, by reason of the great contrariety between
them. Whereupon we set downe and ratifie a-
gaine, that it is not of the willer, nor of the run-
ner, but of the king of heauen, who giueth grace
and sheweth mercie to whom he wil giue grace
and shew mercie: hauing loued Iaakob and ha-
ted Esau, albeit Esau was naturall brother to
Iaakob. Besides, that we who are the small
stickes, can doo nothing without Iesus Christ,
who is the stocke and graft. And for a conclusi-
on we giue you this lesson for your euerlasting
remembrance, that it is God who giueth vs both
the will and the dooing according to his good
pleasure.

Our aduersaries vse to make some Sophis-
mes against vs herein, & make poore ignorants
beleue, that they are grounded vpon the diuine
texts which they alleadge vnto them. But what
soeuer their Sophisines may be, the reasons &
authorities which we haue produced, will pull
them asunder and lay their building flat on the
ground

Iam. 1. 17
Gal. 5. 17

Rom. 9. 16

Exod. 33. 19.

Mal. 1. 2, 3
Ioh. 15. 5

Philip. 2. 13.

ground.

We will yet here interpose something be-
foze we make an end of this discourse: which is,
that in time of troubles & tribulation inflicted
vpon men for religion sake, some scantly well
confirmed, and suffering themselves to serue the
time, will argue on this maner to excuse them-
selues. What neede wee (say they) endaunger
ourselues to loose life and goods for the quarrel
of God, seeing that without contuminating our
consciencs we may keepe them according as
the world goeth: For (say they) If wee be pre-
destinate nothing shall condemne vs: and if we
be not, nothing shall saue vs. But in veritie,
they greatly abuse themselves. For wee who
are predestinate, & who haue bene already cal-
led, cannot choose but we must doo that which
is iust befoze the Lord. For so much as wee haue
bene also iustified. Although we cannot doo it in
a perfection, by reason we are continually trou-
bled and disturbed by the frailnesse and corrup-
tion of our vaine, fickle and rotten flesh. The
which flesh of ours so euill geuen and disposed
doth make vs sometime that we cannot receiue
our iustification but in imperfection: and cau-
seth sometime that we cannot keepe our selues
vpright but we must go aside and swarue out of
the true way a litle. Neuertheles, by the vertue
of the holy Ghost we indouour by and by to re-
dresse our selues: and with a deepe displeasure
for our wickednesse we do not cease to force our
selues

Rom. 8 30.

selus, til that we feele & find our selues to be re-
dressed from our sinnes, whereby we had offen-
ded so grieuously the diuine maiesty.

As for those, who hauing blinded themselves in
their too profound contemplation, without any
measure or proportion touching good works &
predestination, wil reprove vs in byring by-
on vs, that either predestination is sufficient or
els good woorks are unprofitable: We wil an-
swere them byiesly in a woord or two: for our
purpose is not in this place to byring any thing
against them but only this, that it is spiritually
forbidden them in any wise to presume beyond
that which is witten. And we counsell al those
who are byged in the like case, to vse the like an-
swere and illation. As then so it is that wee
ought to content our selues with that which
is set downe and announced vnto vs in the di-
uine woord: without going any further to make
research of the inquisitions of our filthy pollu-
ced and stinking byaines: knowing this al-
wayes, that if in the saide woorde any senten-
ces seeme to be discordant, that wee must as-
cribe that to the default and insufficiencie of
our capacitie: the which is small, and so
weake, that it cannot comprehend the heauen-
ly and diuine mysteries. And for a trueth, if we
deeme otherwise wee shall bee so much the
more blame worthy, in that it is manifestly told
vs that the naturall man cannot comprehend
that which is of God. Quer and beside this

1, Cor, 4. 6

1. Cor, 2, 14

may

may we find by any naturall or artificiall reason, that God who is the creator, cannot bee iust and mercifull, except he unfold and reueale all his secrets to his creatures? No surely, no.

On the other side some rudely will come vpon vs here, and byge absurdly, that it is but a folly not onely to labour to doo any good woꝝkes but also to haue an eie to our selues, to see whether our faith be sound oꝝ not. Foꝝ so much as (say they) that if our predestination bee perfect, and hath consequently power and vertue sufficient foꝝ our saluation, our faith can profite vs nothing: and if our faith profit vs, our predestination hath not vertue oꝝ puissance sufficient to saue vs, by reason it is vnperfect. But those which are any wise wel aduised, shal ouerthrow without any difficultie these foolish aguments: but others peraduenture of the ignoraunt sort shall find themselves a litle troubled. Therfoꝝ we perswade them to vse that answer and defence, the which wee vsed a litle aboue: and to stop their mouthes by an answer as bꝛiefe as possible may be: shunning alwaies afterwarde the company of such people. And to help them somewhat moze, we wil put them in mind once moze, that touching that which is propounded, we ought to be content with the exposition, that is made by the same: and not to admit the commentaries, which by flesh and blood may thereupon be composed: that we ought not to be soꝝꝝ oꝝ to maruell, if God will not as yet impart vn-

to vs his high and profound secretes and misteries.

Let vs then overcome by Faith deere brethren, and welbeloued friends, let vs overcome by faith, that he who is Alpha, and Omega, may make vs sit with him in his incorruptible, most perfect and most glorious throne.

Reue 1.8

Amen.





A Treatise of the Sacraments.

LET vs now contemplate the Sacramentes, the holy mysteries of our faith, & shew what, of what quality, how many & which they are.

If we take them in grosse, respecting onely what the litterall sense of this word Sacrament doth carrie, we shall quickly knowe their essence, that it is, what they are: as we haue already declared by the true and geneall definition which we haue giuen them in the former discourse of their communications, which is, that a Sacrament is a holy signe. By which definition, and also by that which is commonly geuen them by the reformed, who say, that a Sacrament is a corporall and visible signe of an inuisible and spirituall grace, we shall find that there is more then two. For what should let that mariage and the rainbow should not as wel be Sacraments, as Baptisme and the Supper of the Lord? For these are no more holy signes, or corporal and visible signes of a spirituall and inuisible grace, than those are.

We read in Genesis that the rain-bow was
Gen: 9.12. set in the heauens by God in token of the coue

nan

nant that God made between himself and mankind: which couenant was, that the earth should no more be destroyed by an vniuersall diluge of waters. Whereby, although some can perceiue but an exterior grace or fauor towards the body, yet because that the grace towards the soule is signally ynough seene by him who with his interior eie perceiueth more then the forme of the woord dooth notifie, I will not stay my self vpon this point any longer. Onely I shoulde allure the ignoraunt people to holde the saide Bowe for a Sacrament, by moouing them to obserue it, as the dignitie sacramentall doth require. But my counsell is that they should read or heare read againe and againe the holy pages wherein ample mention is made thereof, to the ende that they may rightly and truely learne the cause why it was appointed after it was made.

Concerning Mariage, S. Paule calleth it the mysterie of the vnion of Christ & his Church Ephes. 5. 32 whereby it followeth that it is a Sacrament. That it is a Sacrament, it followeth also by this that the sage king Salomon in his Canticles hath spoken of Christ, as of a Byde-groome, and of the Church as of a Spoule: Cant. 3. 13 lacing of those two, euen as if Christ had corporally espoused the church for his wife: & euen as if the Church had corporally espoused Christ for her husband: whereof the great Prophete David his Father had a good while before him

him intreated.

Gen. 18.

1. Cor. 7. 2

Yet will some object and say, that Baptisme and the supper of our Lord were not ordained, but to signify the meanes of our saluation, but the Bow and mariage were instituted for other purposes: I doo not denie but by the Decree of God mariage hath bin established for these four reasons: first, for the helpe and aid of man: secondly, for the peopling of the world: thirdly, to the end man should not burne: and fourthly, to auoyd adultery, whereof the two first haue their declaration contained in the old Testament, & the two last in the new. I doo not denie also but by true and infallible philosophy it is most probable, that nature imitating the diuine decree and eternall destinie doth forme the Bow in the cloude, which is commonly called the rain-bow or Goos bow, and dooth fashion it according to the vertue which hath bene diuinely inspired into it, aiding it herselfe with causes proper to worke such an effect: and that in this consideration it is but the one part of thinges which are naturally procreated to make the Rain-bow, onely to giue vs the better to vnderstand the puissance of the Almightye. But I pray you, all this can it let them to be also chosen, held & ratified for sacraments?

A great deale more might bee said of these matters yet, if the state of the thing were simply weighed and equally ballanced. What, I pray you, can let vs from giuing the name of Sacra-

ment

ment to the Saboth day, commonly called Sunday, if we please, and also to diuers other things of speciall obseruation? Is it not proclaimed by the Prophet Ezechiel, that the Sabaoth is sanctified, to be a signe and pledge betweene the Creator and vs, to the end that we should know that he is the eternal, our God?

These then are not causes of small consequence to the ignorant sort, these are not matters of small moment, these are not deuises neuerthelesse, for breuities sake, we will leaue them off contenting vs to haue in few words discoursed of the waitiest part thereof. And for that the Christian reformed Church dooth holde no more but two Sacraments: viz. Baptisme, and the supper of our Lord, we wil straight manifestly prooue that there is no more.

I Hearken I pray you my childezen, who haue not as yet attained to the ripenesse of iudgment I pray you listen and hearken. Hearken, I pray you, ye seruants that haue not leasure of time to study so often as were expedient for you: hearken for a minute of an hower. It hath pleased our lord and redeemer Iesus Christ to vse many and diuerse meanes to giue and dispense vnto vs his graces: that is to say, to saue vs. It hath pleased him also to leaue vs signes and tokens to demonstrate vnto vs those means, to the ende that our vnderstanding might more easilie apprehend and conceiue them, and that our memorie might better retaine them. For oꝛ to the
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which

which signes and tokens it is by no means lawfull for vs to forge any speciall or particular names. For that we see them already made, and giuen in the witten pages of the holy book, but by a common or generall apellation we may expresse them, by calling them sacraments, or misteries, or holy seals, or holy pledges, or holy characters, or holy examples, or holy markes, or holy badges, or holy ensignes, or holy figures, or holy ceremonies, or in giuing them any other such like name: for because that the holy pages do not attribute any common or generall name to them. Notwithstanding, because this word Sacrament is more vsual thorow Christendome then the others. Therfore now we wil take that onely, assigning it onely for our vse at this time and will let goe all the rest: wherefore it shall not bee amisse to say, that all signes representing the meanes of our saluation are Sacramentes.

I make no mention here of signs which now are not, whereof some haue bene changed, as Circumcision, and Paschall Lambe, some other haue simply lost their signification, as Hanna and the Quailles in the wilderness: and some haue altogether bene abolished, and entierly annihilated, as the signe of the serpent lifted vp in the wilderness, and the signe of Jonas swallowed vp in fishes bellie: I make no mention here but of those that be, whereof some are primitive as is mariage, & the bow in the cloud, the which

doe not succeed or come, in place of any other thing, and other some are successor, which are, baptisme & the Lords supper, the which succeed in stead of Circumcision & the Paschal Lamb.

But amongst the meanes of our saluation (be now attentive) there is two soueraigne and fundamentall, wherof our blessed sauiour himselfe hath vled and in his own flesh, after that he was made man as we are. The first is his only blood wherewith he hath washed and regenerated our soules to a perpetuall puritie: the second is, his body & blood both together wherewith he dooth nourish our soules for euer. O incomprehensible wisdom! O the treasures of God are inestimable!

This is not al: for we haue two signes, which he hath giuen vs, by the which these two fundamental means of our saluation are truly & liuely represented: viz, the water of Baptisme, the which dooth figure vnto vs the blood of Christ, wherby we are washed & spiritually regenerated: & the bread & wine in the lords supper which do represent vnto vs the body & blood of Christ, from the which we haue spirital meat and nourishment for the feeding & comfort of our soule which liueth thereby for euer.

We must now note that of these two signes, to wheet, of baptisme and the supper of the Lord (marke here I pray you, if it please you) the vse is so necessarie to saluation for euery Christian, that it hath bene commanded from God, & that by the mouth of his onely beloued and eternall

lonne. But as for the rest it is not so, because we doo not find in the word of God that euerie Christian ought of necessity to vse them, and also because that the one of them can be but seene and contemplated.

If then by this word Sacrament we understand generally euerie signe of any meane, by the which we are saued, we must confesse, that there are moze then two, and must allow the former common generall definition for entier, perfect & absolute in all pointes: But if by Sacrament we mean only the soueraigne and fundamental signes which are the meanes of our saluation, which ought necessarilie to bee used of euerie Christian, we will prooue that there is but two, viz. Baptisme and the Lords supper. Wherefore it shall be requisite to ad some Articles to the common and generall definition aboue said, to make it proper and agreeable to these two Sacraments last mentioned: and therefore it shall be conuenient to say thus, A Sacrament is a corporal and visible signe resembling a spiritual and inuisible grace, wherof the vse is necessarie for euerie christian to saluation. By this definition there are no moze Sacraments but Baptisme and the Supper of our Lord, for because the definition cannot be appropriated to any other signe, but to those two onely.

In making this definition we shal by no wise contradict the true Church, but rather we shall come neerer to conceiue the true and proper nature

ture of the two Sacramentes which it dooth maintaine: and hereby we shall better be able to maintaine their dignity against the aduersaries that oppugne the same.

(Concerning this, that their vse is necessary to saluation, it is forasmuch as it hath bene giuen in charge by the expresse commandement of God, and not of their owne proper power and vertue.)

When then the question shall be demanded of vs, How many Sacraments the Christian Church holdeth in spirituall causes? We will answer them, that we cannot make them an absolute answer, before wee know what they mean by this woord Sacrament. For if vnder this woord they comprehend indifferently any holy signe, we cannot denie but that there are many. But if they meane but of the signes that we ought all necessarily to vse, we will vphold and maintaine vnto them that ther are but two only. And to the end that yoong heads who haue not heard this point may now learne it perfectly: I say againe, that if in this woord Sacrament, they comprehend all signes of grace, they finde many: but if by this woord they meane to select onely the signes, whereof the vse is necessary to all, they shall be able to find no more then two.

¶ It shall not be then a thing extrauagant, nor much amisse from our purpose for the better vnderstanding and help of some yong schollers

to interpret well and declare the true nature and propertie of this woorde Sacrament at large.

A Sacrament is then a thing consecrated to be a signe, that is to say, a thing dedicated and appointed to signify, or ordained and determined to signify, and in steed of some of these tearmes, we may vse this woord sanctified: the which would very fitly agree to the purpose: although that some in their batne and fruitles fantasie would strait say, that it dooth not signify but Make holly. For this that the Scripture after it had annouced, that God rested himself the seuenth day and blessed it, addeth by and by that he sanctified it, is it meant (as the grosse people thinketh) that he made it holy: No, for all that God maketh is holy: but it is meant that hee dedicated it and appointed it for rest: that by his example all mankind might take their rest on that day: Wherefore when that we should say, that a Sacrament is a thing that is sanctified to signifie we should not erre at all.

We must alwayes remember this, that it hath bene by mans inuention, and not by the woord of God that this woord Sacrament hath bene giuen for a common meane to Baptisme, and the supper of our Lord. Remember wee then alwaies and beare well in mind that this name Sacrament is of mans imposition & not of God. And therefore without any stay we must
trans-

transport our selues to that which we name and vnderstand by it. This I say, because there are some simple idiots that are almost blear-eyed, & cannot see into the right nature of this name, Sacrament: the which inconuenience dooth chiefly arise and spring from two discordant persuasions, or rather foolish imaginations. Some think that the said woord is altogether Theological, and that it hath bene diuinely inserted & as it were inspired into the two signes which euen now were mentioned before: iudging almost thereby, that it were a sinne to call them by any other name, then by the name, which is giuen vnto them of that woord Sacrament.

Some others doo thinke, that the saide woord Sacrament dooth proceede of the substance or nature of the aboue named signes: a minding to inferre thereby, that they cannot bee properly, naturallie and fitlye called otherwise then by the name and tytle of Sacraments.

Some whose great Zeal is seconded but with a litle science, when they heare spoken but this woord Sacrament, are as it were rauished, taking (as I thinke) the name for the thing named, or els making an equallitie betweene them: the which oblique opinion, howe friuolous soeuer it bee, if it did not touch the signes aboue named and mentioned but in their particular names and tytles, which are, Baptisme

and the Lords supper, their error should not altogether be so great, by reason that they are so called in the Gospell. But when it toucheth the name generall, which is, Sacrament, their error is monstrous and palpable: because that it is a name which men haue found out and made after their owne mind and intencion. There is yet more of this matter: when the church would not name the said signes in generall, she should make no fault: for so much as she is not thereunto bound by the holy Testaments. But if she did refuse to call them in particular, and that by their names euen now recited, she should sinne greatly: because this should be on her part to vilipend, nay rather to reiect these diuine terms imposed to euery one of the said signes.

Seeing then that the Sacraments are so necessary to saluation for euery Christian, must we thinke that the children that are borne dead, or which die before they can receiue the Sacraments be thereby frustrate of their part of their heauenly inheritance: God forbid. For besides that this were to attribute the vertue and puissance of the inward thing to the signe, it were also flatly to oppugne that which is said by our Saviour, That to the litle children belongeth the kingdom of heauen, That vlesse we be conuerted and become as litle children, we shal not enter into that kingdome. And it were moreouer to contradict the saying of S. Paule, which is, that the children of the faithfull are not soyled

led and polluted but holy.

(Some cruell and proud king dooth say) I command all my subiectes that they haue to appeare before me, and to do me homage on such a day as I shall appoint them. Shall he afterward accuse of disobedience the litle childe which ly yet in their cradles, wrapped & bound fast in their swadling cloathes? By no meanes can he impute any fault to them he hee neuer so full of rage and crueltie: but must needs think them blamelesse. And wherefore should not the King Iesus Christ, who is clothed with bounty pittie, mercy and humilitie, excuse them in like maner?

It is then for all vs Christians, who are instructed with discretion, and haue place commodious that the Sacramentes are necessarie to saluation, and in verie deed it should be an impudent boldnesse, and too shamefull a presumption to abstaine from them voluntarily: but not abstaine against our wil. The reason is, for that their efficacie is casuall and not naturall: their efficacie consisteth onely in this, that it pleased the Lord to appoint them for vs. By which reason, the Jew, Turke, Saracen, pagan or other infidell, who after that he hath bene conuerted & brought into the way of saluation, should not participate the said Sacraments, should for all that be excused before the iudgment seat of God albeit he might and could discerne, whether it were so that the infidels had altogether hindered

red him from that action or not.

If a father after that he had set his sonne a taske to doo within a certaine time, should goe his way abroad from home and should find at his comming home, that his sonnes taske is neither ended, nor begun, and his sonne giue him to vnderstand, that after his departure hee sodainly fell sicke, desiring him to remit this default, should he be angry with him, and begin to chide and beate him therefore? He wil rather pardon him and haue straight great compassion on him, and be careful for him by all meanes possible to giue him some solagement and help him cure his malady.

And what saith our sauiour? If you (saith hee) being euill can giue good giftes to pon children, how much more your father which is in heauen, shall hee not giue those thinges which are good to them which aske and desire them in his name?

Mat. 7, 11.

Let vs graunt now, to exercise to maintaine the truth, that to be willing to frequent the Sacraments and not to be able is a sinne. Yet can we not maintaine that it is a sinne which may depriue man of his most blessed and immortall rest. For our blessed Saviour and redeemer Iesus Christ is so louing, so milde, and so mercifull, that by his great loue, gentlenesse and clemencie he will refresh those that trauell and be heauy laden,

Untill you yet a little better stoppe the mouth

of the enuious, malicious, and obstinate enemy, who keepeth a prating of the power that hee seeketh to rpe to the Sacramentes: Set then befoze his nose this litle Sentence, albe- it wondrous sententious: which is, Who be- leeueth in Iesus Christ shall not bee condem- ned. Th the which sentence wee will annex Ioh. 3. 18
this, and it shall be very fit and conuenient for Iael. 2. 31.
this purpose. Whosoeuer shall call on the name Aet. 2. 21.
of the Lord shal be saued. Rom. 10. 13

I would yet that the ignorant people should remember that they must not take the Sacra- ments so litterally, nor so neere the foyme of the woord, that thereby they should bee hindered from vnderstanding the true intention of him which hath instituted them. Euen as likewise in the lawe we ought not so strictly to regard the letter that we omit and cannot see the pur- pose of the Law-maker. For if for a conclusion we should infer that it were to commit a moy- tall sinne to abstaine from the Sacraments: were it voluntarily, or against our will: by the same conclusion we should also infer that who- soeuer should goe to warre should also commit a mortall sinne: Surely yea, hee should there- by commit a mortall sinne: because by Gods commandement it is expressely forbidden to kill or murder.

Without discontinuing our purpose, I aske this question, how the sacraments haue bin insti- tuted, for y benefit of our faith: seeing y a liuely
and

and true faith ought necessarily both help to the receiuing thereof and goe before the said receiuing also. I demand how those sacraments can helpe vs to beleue: Seeing that it is necessarie for vs to beleue truely and liuely in receiuing them, and before we receiue them also; but one thing must we here diligently marke, that is, that the sacraments are not instituted to verifie our faith, nor to viuifie it neither: but to increase and confirme it, & this may wee perceiue by this comparison: for no man putteth oile into a lampe to light the fire, but onely to giue vigour and aliment vnto it to keepe it stil burning, For although our faith be true & liuely, it is neuerthelesse but litle and weak: Albeit in some one man it be lesser, in some other greater, for it is not a litle in all.

That the Sacraments cannot be lawfullie receiued, but by true and liuely faith, it appeareth for one parte thereof, by this that S. John Baptist would that the Pharises and Saduces should bring forth fruits of amendement of life and repentance, before that they came to be baptized, that is to say, washed. It is euident also by that which Philip said to the Ethiopian Eunick, the Lieftenant of Candace, Queene of Ethiopians, that if he beleued with all his heart, he might lawfully be baptized: For the other part it appeareth by this, that the Apostle S. Paule permitteth none to participate the holy Supper, except they haue before prooued themselves,

1. Cor. 11. 27

themselves least they should eat & drink unworthily.

That the Sacraments do giue ayd vnto our Faith, it is most manifest vnto vs by this, that

God gaue long since the circumcision to our father Abraham in token of a couenant, that hee had established between himselfe and him. And it is aparant beside by this, that he ordained the Sacrifice of the paschall lambe with effusion of blood, and sprinkling of the same blood vpon the postes and groundhill of the houses, to the children of Israel, to make them stedfastly beleue that he would preserve them when the destroyer should go forth to wound the Egyptians.

Gen. 17. 11,

Rom. 4. 11:

Exod. 12

That it falleth out that faith is litle & weak, although it be true and liuely, it is a thing published sufficiently by the Apostles, who prayed for the encrease of their faith, and by our Lord, who after that he had declared to Simon, that Satan did desire to lift them (meaning him and his companions) as coine, told him afterward, that he had prayed for him that his faith should not faile, commanding him to confirme his brethren, when he should once be conuerted. Wherein cannot be found any mention or meaning of verification, nor of viuification of their faith, because it was already true and liuely, but wel of the increas and confirmation of the same, for that it was in smal quantity and very great infirmity. We find written in S. Marke, that the lunaticke, who had a dumbe spirit, sayd with teares and with a loud voice, crying to the Lord

Luc. 17. 5

Mark. 9. 24

Jesus

Iesus, that he beleued, and yet did pray him to helpe his incredulitie. And what should we thinke that this man would haue confessed to our Lord by such manner of speaking, had not Faith possessed him before truly and liuely, but yet not in great quantity, nor in such force: and that therefore he had no further neede, but onely to encrease and confirme it. And thus haue wee sufficiently spoken of the Sacramentes iointly.

Hereafter we will speake of either Sacrament a part: beginning first with Baptisme, the definition and discription whereof wee will not stand about but litle because that fewe or none haue need thereof. For in very deed they are woorthy to be spotted with al shame and infamy, who know not yet, that it causing our introduction into the Church of God, is of the one part a signe of the purging of the soule beeing accompanied with remission of sinnes: and of the other, a signe of mortification of concupiscence waited vpon with regeneration, which is, a spirituall newnesse of life. The which two partes of this vspeakeable, celestially and immortal benefite are effected to vs by the blood of Christ, the which blood hee himselfe, deliuering himselfe, being a Lambe immaculate innocent, and irreprehensible in an oblation and sacrifice for our sins and offences hath suffered grievously to be shed by the cruel tortures vpon the crosse, that he might make for vs an entrance

Rom. 6. 34.

Gal. 3. 27.

Ephes. 5. 2

Heb. 9. 14.

Ephes. 5. 25.

1. Iohn. 1. 7

1. Pet. 1. 18.

into the kingdom of heauen. And this blood doth effect, and produce vnto vs these gifts and graces, in as much as it dooth make cleane and regenerate vs spiritually, if our spirit apprehend and receiue it with reuerence, and a liuely faith

We haue already shewed in generall to the ignorant, how that these which abstaine from the sacraments against their will are not damned: and now more amply we will declare the same on the part of the sacrament of Baptisme. Mark. 16. 16

The onely son of the prince of heauens saith, whosoever shall beleue and be baptised, shall be saued, but he that shall not beleue, shall bee damned. By the which soueraigne maxime, full of most honorable grauitie, and replenished with most sacred and authenticall maiestie, we bar that it is the lacke of faith, that dooth rob man of his celestially manner, and not the wanting of baptisme, which is but a signifieng figure, or a figuratiue signe.

If he said, whosoever shall not beleue and shal not be baptised, shal be damned, in very deed we were lesse to be blamed, if we did attribute the vertue of our saluation to this sacrament: but seeing that he saith onely, whosoever shal not beleue shall be damned, we shall make ourselues altogether inexcusable if we think that this sacrament containe any portion or member of saluation in it. And this last part, which is, whosoever beleueth not shall bee damned, dooth help vs easily to fetch out the tru meaning of

of the first, which is, whosoever shall beleue and be baptised, shall be saued. It dooth help vs to be-
 rie easily, I say to fetch out the the true & per-
 fect meaning of the first, that is to weet, that
 Faith is the meane of our saluation, and that
 Baptisme is the pledge or seale thereof.

For if we were partly saued by baptisme, it
 should haue bene said thus: Whosoever shal be-
 leue and shall be baptised shall be saued: But
 whosoever shall not beleue and shal not be bap-
 tised, shall be damned. But thanks to our good
 Lord, we see that the holy characters do expres
 it otherwise. And if we come once to consider
 that in the said holy characters Baptisme is de-
 clared to be a figure, and that circumcision, to
 the which it succeeded, is declared to be a signe
 wee shal be by and by better assured, that the
 said Sacrament is by no wise any mean which
 saueth vs, & that of it selfe it holdeth not a dram
 or scruple of saluation in it. S. Peter also dooth
 most expresse touch the quicke, For hee saith,
 that man is not saued by the water of baptisme,
 which washeth away the filth of the body, but by
 the testimony of a good conscience befoze God,
 by the resurrection of Iesus Christ.

That Baptisme may lawfully be admini-
 stred to infantes who haue not attained to the
 age of discretion, we finde it probable by this,
 that Circumcision whose place and degree it
 holdeth, was executed on infants of eight daies
 old. And beside, no precise time was appointed
 for

1. Pet. 3. 21.

Gen. 17. 11.

Rom. 4. 11

1. Pet. 3. 21.

Gen. 18. 12.

Leuit. 12. 3

Luke. 2. 21.

for the vse thereof, and no prohibition hath bene made to vse it still as it hath bene, that we can heare of or see in all the volumes of holy writ.

¶ And mozeouer, to make mention that our celebration of baptisme is sincere, and that of the aduersaries corrupt, we neede but looke what the commandement of Iesus Christ is touching this point: Iesus Christ hath commanded that all Nations should be baptised in the name of the father and of the sonne, and of the holy Ghost, and doth ad nothing els: we also doe conserue it in the same forme, not changing any thing, nor adding nor diminishing any thing at all, for otherwise we know we should directly go against the word of God. But they are not contented with that which hee commaunded, but passe that farre, putting to Creame, a taper, bzathing, salt, spittle, & other superfluous things they are manifested sufficiently, & published to the view of al the whole world by the writings of diuers famous and learned men.

Mat. 18. 19.

Deut. 4. 2

Pro. 30. 5. 6

Mat. 28. 20

On the other side, for that our soules haue no other purgatory or purgation then the blood of Christ, being thoroughly washed by it: and that this purgatory is figured to vs by the baptisme, wherof we now intreat, forasmuch as the water doth represent vnto vs the said blood, we will here in passing contradict a word or two to the purgatory which our aduersaries haue forgered out of their old mouth.

We say first, that they derogate thereby from

Mat. 28. 18

Iohn. 3. 35

Heb. 1. 3

2. Iohn. 1. 7

Mich. 7. 19

Luk. 16. 22

the vertue of the blood of Christ, who hath all power in heauen and in earth, and who holdeth all things in his hand: Then we say that they plainly resist the immortall word: for we read that the son of God hath made by himselfe a perfect purgation of our sinnes. And what signifieth this Article, By himselfe, but that hee hath made this purgation without any exteriour meane: We read also that if we walke in the light as the king of heauen is in the light, wee haue communion one with another, & the blood of his sonne Iesus Christ doth purge vs from all sinne. If then the blood of Christ dooth purge vs from all sinne, there is resting no sinne at all to be purged by the purgatory of papists. If the prophesy of Ezechias we read also a sentence that may to this place be very fitly applied: that God turning himselfe againe shall haue compassion vpon vs, and casting our iniquities to the ground shal throw all our sinnes into the depth of the sea. Reade in Saint Luke, and ye shall find written, that poore LaZarus died, and was carried by the Angels into Abrahams boosome: ye shall not find that he passed thorow any Purgatorie to be purged from his sinnes.

The diuine volumes do maintain many other such maximes, which might serue vs to skirmish in this combat, but these which we haue already alleadged are of the greatest sufficiency and able to refell the aduersary opinion.

Here our enemies wil be vpon our backs againe

gain obiection to vs this authoritie: If the work
of any burne it shal suffer losse, but he shal be sa-
ued, yet so as it were by fire. To answere them
I might be on their iackes againe with an infi-
nity of sillogismes, but I feare to be too tedious
and so I wil omit them. Only this I say for the
present, that they ought well to remarke other
places of scripture, wherein the fire is made men-
tion of. It is witten, that the tongue is a fire,
fiering the whole course of nature, and that it is
set on fire by hell. Is then the tongue their Puri-
ficator? It is witten, that God is a consuming
fire, Is God then their Purgator? Christ is
come to bring fire into the earth, hath hee then
brought their purgator? I wish they would but
well meditate vpon the exhortation of S. Peter
and consider it wel. Dearly beloued (saith he)
think it not strange concerning the fiery tryall,
which is among you to prooue you, as though
a strange thing wer come vnto you: but reioice in
asmuch as ye are partakers of christis sufferings
p when his glory shal appear, ye may reioice.

1am. 3. 6

Deu. 4. 24

Heb. 12. 29

Luk. 12. 49

1, Pet. 4. 12

Yet they haue another obiection wherewith
they blind the ignorant, which is, that at y name
of Iesus euery knee must bow of things in hea-
uen, of things on earth, and of things infernal al-
so: but by this they cannot probably maintaine
their purgator, neither by the letter nor other-
wise, wherfore I wil not stand to giue them any
solution at al: not withstanding, seeing they per-
swade y women, being ignorant making them

Phil. 2. 10

Phil. 2. 11

poore sots beleene that it is a matter most manifest by the letters of this verse recited, that there is a purgatory indeed: it shall not be amisse to say a word or two of this matter. I say then they would be ashamed to maintaine so grosse an absurdity, if we should but lay befoze them by and by the next verse immediately following, y^e which verse hath this sence, that euery tongue must confesse that Iesus Christ is the Lord, for thereby they shal be constrained to allow and graunt that dogs and hogs should preach & pronounce the power and vertue of God, which were a filthy absurdity to confesse & graunt, because they are irrationall and brute creatures and knowe not how to doo it.

Mat. 5. 25
Luk. 12. 58.

They haue yet another quirk, vpon the same controuersie, and here they would fetch vs about with a peece of learning (as they are woont to doo) and bzge vs soze with this lesson of our Sauior, When thou goest befoze the Magistrate with thine aduersary, labour by the way to bee deliuered from him, least he hail thee befoze the Iudge, and the Iudge deliuer thee to the Goaler, and the goaloze put thee in prison: for thou shalt not get out from thence befoze thou hast paid the bettermost farthing. But seeing that it is most apparant that their arguments cannot be but grounded vpon a slender and weake conjecture, I think it were better for a man to let himselfe to hunt flies in the aire, then to employ himselfe, hauing paper, ink and penne ready at his

his elbow to write one line in replying to their
so filthy and open fallacies: considering more-
ouer, that the iust & the sage are they that should
be instructed in wisdom and learning, & these
blind hayards will still be in the ditch, doo wee
what we can to keep them out. Psal. 99

Yet they will haue another sling at vs, and
make this illation good, that in the first times 1. Pet. 3. 19
Christ went and preached to the spirites in pri-
son. I need not answer more then I haue already
answered: yet one thing wil I say, and I say
and aduouch it to their teeth, that they presume
farre past that which is written, and therefore in 1. Cor. 4. 6.
that they oppugne flatly the most holy word of
God.

To refute by the way an other obiection,
which they frame vpon this, that the sin against
the holy Ghost shall not bee forgiven, neither in Mat. 12. 31.
this world, nor in the world to come. It shall
serue for an answer to countercheke them with
this, that whosoever beleeueth not in the Sonne
of God, is already damned. Yet they shake an o-
ther speare at vs, which is, that in the booke of Ioh. 3. 18
Machabees the prayer for the dead is allowed
and mentioned: but to make a quicke hande and
to shake them off for altogether: we putt them to
read for their answer the excuse that the author
of the booke himselfe vseth finishing his historie
and desireth all the readers thereof to be there-
with satisfied and contented. Lastly, for conclu-
sion, the loud lies of the Papistes touching this

Apoc. 14. 13.

fained place or Prison of Purgatorie dooth make the holy Ghost altogether a liar, who saith that they which dy in the Lord, rest from their labours, and liue blessed in perfect ioy & tranquillity for euer.

1. Cor. 11. 20

Let vs now proceede to discusse the other sacrament as it commeth in order to our handes, which is called the Lords supper, The French men ordinarily call it their Cene, but I thinke to follow the primitive text: they ought rather to call it the Lords Supper. Let vs then goe on to dilate a little the nature and propertie of this Sacrament, touching the definition and describing whereof, there is no need that I adde any thing, for in verity he should well deserue to bee villanised with all kinde of shame and ignomie that would not hold it to bee a corporall meate, and a corporall drinke, which represent the spirituall meate and the spirituall drinke also, figuring consequently that the union of the soules of all the faithfull with Christ, the which is made fast by a bond altogether inuiolable and neuer to be pulled asunder againe. For our Sauiour after hee had sayd, that his flesh is meate indeede, and his blood is drinke indeed, he saith that his words are spirit and life, and that it is the spirit that quickneth, but the flesh profiteth nothing: for S. Paul also saith, that our fathers haue all eaten of one spiritual meate, & dranke of one spiritual drinke: the bread & wine of this holy supper being the body & blood of Christ in type and

Iohn. 6. 55

1. Cor. 10. 3

Mat. 26. 26.

Mar. 14. 24.

Agnification. In type & signification: (wil some
gros-headed carper reply) **O** this is a manifest
addition! Soft & fair, gros-headed carping com-
panion, let me go a litle with you: be not scan-
dalized to see vs vse this addition, for this ad-
dition is no addition at al: and I tel thee once a-
gain for thy better instruction, that this addition
is none at al. How hapeneth that: although that
this be to annex something to the letter, yet is it
not to ad any thing to the sence: & this is mani-
fest in that Christ hath commanded vs to do it in
remembrance of him and hath beside by this one
only oblation consecrated for euer those which
are sanctified, hauing by this meane purchased
them eternal redemption. Art thou not yet satisf-
fied herein: Thou grosse pate harken a litle.

Luk. 22. 19.
2. Cor. 11. 24
Heb. 10. 14

Al the world can tel vs, y he should haue bin a
fantasticall chimer, who first administred this sa-
crament to y apostles, if the bread & wine therof
had bin substantially the body & blood of Christ.
For if it be so, Christ must needs haue bin deui-
ded, when his body & blood should be seperated
the one from y other: if it were so, then the holy
Testament should belie it selfe, for it saith spea-
king of him in another place, that the heauens
must containe him, till the time that all thinges
be restored which God hath spoken by y mouth
of al his holy prophets since the world began.

Act. 3. 21

Thou dost pretent to object that y omnipotent
hath said, it is a sign that he wil make although
it seems absurd to our sence. But wee asseyme

and confirme, that albeit he hath said so, there is not for al that any apparance of any such wil in him. Thou hast no example at all to corrobore thy saying in any wise. But, God be thanked, we can confirme ours by many in most ample maner, and for thy profit and good I will recite five sundry ones to thee on a row, and that of our blessed redeemer every one.

- Mat. 23. 35, Our redeemer reprocheth the Scribes and Pharisees of his time for hauing slaine the prophet Zachary, the sonne of Ioadas the Priest: yet was he slaine long before their birth, nay, before their great grandfathers were born. For King Ioas the son of king Ocholias had caused his subiects to stone him to death, who before
2. Chro. 24²¹ had conspired to murder him. Our redeemer
Mat. 17. 12, saith, that John Baptist was Elias: the which Elias had bin mentioned in steed of John Baptist by the prophet Malachy in many places before. Our redeemer suffereth himself to be called a Lambe: he suffereth himselfe (I say) to be
Mal. 4. 5, 6. called so by John Baptist twise at the least.
Iohn, 1. 29. Our redeemer being in heauen, demaundeth of Saule being on earth, why he persecuted him.
Act. 9. 4 Iohn. 15. Our redeemer calleth himselfe the Vine and vs the brynches.

These five examples only, are they not sufficient to perswade vs, that it is by an allegory & not litterally, that the bread and wine of the holy Supper are said to be the body and blood of Christ: I remember yet another example very
fit

fit for this place and purpose, which is, that the highest and supream Lord and ruler dooth enioine the prophet Ezechiel to pourtrait out the city of Jerusalem vpon a tyle, & afterward called this pourtraiture, Jerusalem, saying here is the city Jerusalem.

Ezech. 4. 1

But thou thinkest peradventure that these examples are litle to the purpose, and if applied, because they be not sacramentall: Then shalt thou see other more proper, fit and well applied also, to the which thou shalt haue nothing to say or replie: yet they shal be but touched in passing & that briefly: for that many learned men haue largely handled these things already.

Gods holy arke of witness, and the ark of his couenant is called the king of glory, & the Lord strong and nughty: the holy spirituall Rocke, which followed our fathers in old time, & where of they al drank, is said to haue bene Christ: the holy Circumcision is called y couenant of God, and notwithstanding by and by it is shewed to be but a signe and seale of the same couenant.

Psal. 24. 8

1, Cor. 10. 4

Gen. 17, 11

Rom. 4, 11

What wilt thou haue more? To be briefe & to make an end of my discourse, I wil haue one course at the rest of thine obiections, the which I wil make to vanish away as the smoak in the aire, by sound & sufficient solutions & answers.

The first obiection is, that the popish Priest can transubstantiate the bread & wine into the body and blood of Christ, by blessing it. For answer hereof, we say that the originall words wherby the

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Mark, 8.6

the institution of the holy supper was made, haue euery where Eucharistelas, which signifieth, hauiug giuen thanks, and not Eulogelas, which is to say, hauiug blessed. Moreover we say, that if we read the eight Chapter of S. Marke aduisedly and with discretion, we shall gather also that to blesse, and blessing may bee taken for, to giue thanks and thanksgiuing

The second obiection is, that transubstantiation is wrought by a myracle, which is a shame to be said or affirmed of those who know what a myracle is. A myracle hath his denomination of admyring, for that it maketh men admyre, and is neuer wrought without admyzation. But the deuill a myracle hath this fained transubstantiation in it: seeing that it presenteth to none of our senses, neither woork nor operation exceeding the power and vertue of man. Wherefore those that can but interpret or looke vnto the Etymology of a myracle neuer so litle, or consider the nature & propriety therof shal hold for a filthy leasing, & most enorm stubbornes in men, caused by the rage of Belzebub, but to think that this falsly pretended transubstantiation so fraudulently imagined, should be indeede a truly transubstantiation. There are (say the papistes) two kinds of myracle: the one is manifest, apparant, and open, & the other is secret, priue, and close. This must then be some myracle (I will make short) that cannot any wise be imagined, neither by naturall nor artificiall reason, neither yet be
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barred by any diuine or humaine example.

The next obiection is, that our Lord is alwaies with vs to the end of the world. Hereunto we answere by propounding the Scriptures, the which if they will obserue, they shall finde without doubt, that it is not the body of Iesus Christ which is there meant, but his grace, his power, his word and spirit: we may adioin this, that seeing that a corruptible and mortal man, boyn and conceiued in sin, may be present in spirit, although hee be absent in body, that it is an act most possible for him who is clothed with diuinity and immortality. And albeit this be not sufficient to satisfie the aduersaries herein, yet that they be driuen to confesse, that in this place the diuine presence rather than the humaine is spoken of. Considering that the humaine presence is alwaies comprehended in the heauens.

Mar. 28. 20

Colo. 2. 5

A. 3. 21

That the papists war, infect, & corrupt the holy celebration of this holy sacrament, it is apparant to them which seeke the true patterne in Christ. Christ did not celebrat it without preaching & teaching: Christ did not mixt the bread with the wine, nor the wine with the water: Christ did not change his table: hee did not change his bread: he did not change his speech, he did not change his bestiments, & was not holpen by others. I thinke this matter is already knowen euery where, and therefore I will not stand longer about it.

It hath bin made knowne to the ignorant

for

Luk 22, 19.
1, Cor, 11,

sozt how they which to their great grieve & displeasure cannot participat the holy sacraments are not therefore disinherited of the incorruptible crowne. Now shal we also shew the same in the behalfe of the Lords Supper, that is to say, that this Sacrament hath not bene instituted to worke our saluation, but to put vs in memory of our Sauioz. Likewise we must consider that to ascribe the purchasing of our saluation to this sacrament, were to hang and naile the puissance of Christ to the bread and wine, as his body was hanged and nailed to the tree. Whereupon I would faine extirp a false opinion rooted in some rude and vnlearned persons, who thinke that a man who hath bene very lewde and dissolute in his life time, and a very euil liuer cannot be saued, although that he amend, if after his amendment he be depriued of the fruition of this Sacrament, bee it by reason that he will not, or by reason that he cannot communicate. It shal suffice to make marke well but this one point, which is, that without the sacrament grace followed the conuersion & repentance of one of the theeues which were crucified with our Sauioz.

Luk, 23, 39.

Seing that without any error we admit litle children to the receiuing of the first Sacrament which is Baptisme, Therefore should wee not also admit them to the participation of the second, which is the Lords supper: Because they being yet vndiscreet and vnaduised by reason of their age, cannot make trial and prooffe of themselves

selues, as S. Paule hath commaunded and enioyned euery one that commeth to the Lords table to doo: By the commaunding and inioyning of which pꝛoofe we haue reuealed vnto vs that a certaine time is precisely limitted for the receiuing of this Sacrament, which is the riper age of discretion, and better aduisednes. Whereby we are in like manner taught that all those, who feele not themselves wel fortified with true and liuely faith ought to take good heede how they do communicate : but this is familiarlye knowne almost to all: and need not further to be repeated.

1, Cor. 11,

Our aduersaries vse many other kindes of sophismes against vs both about faith, and also about the sacraments: but we shall easily break the backes of them all, if we marke but the answeres and solutions made to them in this simple Treatise, the which we haue contriued and composed against these crafty cauillers, & cankered caluminators.

As for the foolish replies of these our enuious aduersaries, who are become as it were enraged & mad: it were not for vs any wise to stand vpon, they are so diuillishly bent in absurdity of opinion to maintaine their errours and to overthrow the trueth, that it were for vs to number the sand of the sea, to labour and disswade them from their erroneous opinions. But we should not follow aright the pꝛeceptes of God, if we should goe about to make them condescend vnto
our

our pure and wholsom wil, were it by neuer so wholsom reasons and louing admonitions, or by neuer so seuerer reprehensions or sound arguments. Euery man of any iudgment and discretion wil commend vs, if we let them prate & answer them not at all: and contrariwise wil discommend and blame vs if we should answer them to their absurd questions, wherein they are so obstinate and peruerse and will not be reformed nor resolved by any reason.

Apoc. 1. 8

Rom. 11, 36.

Now I beseech him, who is, and who was, & who is to come, of whom and by whom, and for whom all things are, and of whom the gifts and calling are without repentance, that he would fruitfully and abundantly dispense and grant vnto vs his true and liuely faith with the right vnderstanding of his holy sacraments, and alwaies keep vs in the lightening of his holy spirit, by the intercession of his beloued sonne Iesus Christ our Lord. So be it.

FINIS.



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